

FEDERAL COUNCIL BULLETIN

Vol. 10, No. 9



November, 1927

Hon. George W. Wickersham

Explains Why and in What Sense the Churches Must
Deal with Political Affairs

John A. Marquis

Describes Some of the Tasks Presented to the Churches
by Our Many-Sided National Expansion

Raymond Robins

Speaks a Timely Word on the Underlying Reasons for
Prohibition

Wickham Steed

From His London Watch-Tower Observes Problems Af-
fecting the Permanent Friendship of Europe and America

One Month's Contribution to Religious
Thought

The Editor Surveys Outstanding New Books on Religion

**A JOURNAL OF
INTERCHURCH COOPERATION**

Coming Events

EMBARRASMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Federal Council of Churches, Administrative Committee	New York, N. Y.	Nov. 25
United Stewardship Council	Cincinnati, Ohio	Dec. 2-3
Interdenominational Council on Spanish-Speaking Work	San Antonio, Texas	Dec. 14-18
National Conference of Theological Students	Detroit, Mich.	Dec. 27-28
Student Volunteer Convention	Detroit, Mich.	Dec. 28-Jan. 2
National Conference of Church Workers in Universities of the United States	Chicago, Ill.	Jan. 3-5
Federation of Woman's Boards of Foreign Missions	Atlantic City, N. J.	Jan. 6-10
Council of Church Boards of Education, Annual Meeting	Atlantic City, N. J.	Jan. 9-10-12
Foreign Missions Conference, Annual Meeting	Atlantic City, N. J.	Jan. 10-13
Conference on the Cause and Cure of War	Washington, D. C.	Jan. 15-19
Joint Conference on Church Comity	Cleveland, Ohio	Jan. 20-22
Federal Council of the Churches, Executive Committee	Cleveland, Ohio	Jan. 23-24
Home Missions Council, Annual Meeting	Cleveland, Ohio	Jan. 23-24
Department of Superintendence, National Education Association	Boston, Mass.	Feb. 25-Mar. 1
Religious Education Association	Philadelphia, Pa.	Mar. 6-9
International Missionary Council	Jerusalem	Mar. 24-Apr. 8
International Convention of Disciples of Christ	Columbus, Ohio	Apr. 18-24
General Conference, Methodist Episcopal Church	Kansas City, Mo.	May 1—
Baptist World Alliance Congress	Toronto, Canada	June 23-29
World's Sunday School Association Convention	Los Angeles, Cal.	July 11-18
Quadrennial National Convention, Evangelical League, Evangelical Synod	Milwaukee, Wis.	Aug. 7-12
Biennial National Convention, Evangelical Brotherhood, Evangelical Synod	Indianapolis, Ind.	Sept. 16-19

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SAMUEL McCREA CAVERT, Editor
AENID A. SANBORN, Asst. Editor

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What's in a Name?

In response to the suggestion, printed in the September issue, that a new name is desired for the **Federal Council Bulletin**, if one can be found which will be a better symbol of the ideals to which the **Bulletin** is committed, an astonishingly large number of interesting proposals have been received. They are numbered by hundreds and have come not only from every part of the United States, but also from England, France and Germany. Not a few correspondents have urged that the present name should be retained, as more concretely descriptive than any other that could be found.

This response on the part of readers of the **Bulletin** is most gratifying and reveals a widespread interest in the movement to build up a church more united and influential in the service of Christ and humanity.

The final date for submitting further suggestions is December first. They should be sent to the Editor of the **Bulletin**, 105 East 22nd Street, New York. Soon thereafter the Administrative Committee of the Federal Council of the Churches will give careful consideration to the suggestions received.

"Not Servants but Friends"

A party of American tourists was visiting the Rowntree factory in Eng-

land. Seeböhm Rowntree, the great cocoa manufacturer, had been explaining the plan of cooperation between employers and workers which prevails in this plant and which has made it known throughout the world.

"But can you trust them?" one of the visitors asked Mr. Rowntree.

"That," he replied, "is not the main question. The question is, can they trust me? It is I who have the money and the power. Since I convinced them that they could trust me, they have never disappointed me."

The introduction of that spirit into the factory has made it possible for Mr. Rowntree to leave difficult questions, of the kind which would cause ruinous strikes in many another plant, to a joint committee on which the representatives of the workers are in a majority.

And herein is a revealing twentieth century commentary on Paul's great word, "Love never faileth."

When the Churches Get the Facts

Two recent incidents, casual in character but far-reaching in suggestiveness, shed fresh light on the unique value of the program of research into the moral aspects of social and international issues, as developed by the Federal Council during the last few years.

On an ocean liner returning from Europe a few weeks ago, a distinguished churchman fell into conversation with an influential member of an administrative department of our national government. The talk drifted into a discussion of the present situation between the United States and Mexico. Reference was made to the research report made by the Federal Council earlier this year on the Mexican oil and land controversy. The churchman found the statesman both thoroughly familiar with the report and highly appreciative of it. Said the statesman, "The more you church folks take that kind of an intelligent and discriminating interest

in public affairs, the better pleased we in Washington will be." When it is recalled that the investigation in question reached certain conclusions hardly in line with some of the positions taken by many of our political leaders, it is not easy to exaggerate the significance of the remark.

A director of one of the best-known foundations for social welfare sat in a conference at which the Federal Council's program of research was being considered. When a question was raised as to what steps could be taken to secure an adequate support, he said: "The new emphasis of organized religion on impartial research has a deeper meaning than most people realize. It may well prove to be the harbinger of a new day of influence and power for the churches. It means, as I see it, that the religious forces which have always been characterized by moral passion, are now going ahead to do their ethical teaching on the basis of ascertained fact."

The Path to Unity

Of the Lausanne Conference on Faith and Order, as of many another earnest enterprise in the past, one unexpected by-product is of sufficient value to compensate for all the expenditure of time and energy, even if there were no other great gains. That by-product is the increased realization of the immediate necessity for a much greater measure of cooperation in practical service on the part of the churches. Present fellowship in common Christian tasks was seen to be a clear path of advance to the enlarging fellowship of the future.

So Bishop Charles Gore, one of the foremost advocates of reunion on the basis of the acceptance of one form of government and of the historic creeds as authoritative statements, said at Lausanne:

"If such acceptance is at present, in such a representative body as this, plainly impossible, I think we must abandon our present attempt

(though only for a time) and devote ourselves to the more feasible task of consolidating all those who profess the name of Christ, without regard to the doctrinal and sacramental differences, in an earnest pursuit of the moral and social aims of Christianity. If we can learn to act as one body on the moral and social field we may become better fitted in another generation to approach doctrinal and sacramental unity."

This point of view found expression at Lausanne in the report on the Unity of Christendom:

"We would also stress the value of different communions engaging in joint evangelistic work. There is abundant evidence that when communions undertake together the divine task of bringing the love of Christ to those who do not know Him they find themselves in the closest spiritual unity.

"When different Christian denominations are represented in the same community, differences in creed, worship and practice should not prevent individuals and communions from working together in recognition of the principle of comity, mutual consideration and Christian courtesy."

This is the emphasis which represents the genius of the church federation movement—locally, in the city council of churches; nationally, in the Federal Council of the Churches; universally, in the Stockholm Conference on Life and Work.

When Mysticism and Social Service Meet

In several countries in Europe the church leaders seem to have been going through a process of discussion similar to that which prevailed among American religious bodies about fifteen years ago, concerning what has come to be called the Social Gospel. The discussion seems to center mainly in Germany, where there is in certain quarters considerable criticism of what is called "Amerikanische Activismus."

The assumption of the critics appears to be that there is a distinct and in-evadable choice between a social gospel and the gospel for the individual, and

that in America the one has been substituted for the other.

This impression is partly due to the fact that the interests of the American churches which have to do with social and international issues are more striking and get more publicity than the continuous work of the churches in evangelism and Christian education. It is evident, for example, in reading the criticisms made by some of our fellow-Christians in Europe, that they do not understand the inner meaning of what has taken place in American religious thinking. They overlook the fact that many of the leaders of the social movement in America are men who are identified with thorough theological thinking and, in many cases, men who are by no means lacking in a strong emphasis on mystical religion.

At the same time, the admonitions of our European brethren may well be taken to heart, for, as a matter of fact, there is no doubt that in many instances men and women have, in following the "social gospel," neglected those fundamental ideas upon which it or any other gospel must rest.

There can be no social redemption without divine regeneration. The Kingdom of Heaven is infinitely more than a state of economic harmony. To resolve man's moral and spiritual life into a program of economic betterment would be calamitous.

The world will come together in the consummation of sympathy, tenderness, brotherhood, when men everywhere are brought to sit together at the feet of Christ. The Christian Church has the threefold vocation of arousing the conscience, being the interpreter and serving as the guide of all social movements. It must inspire them with the right motive. It must interpret their ultimate meaning. Then, with a powerful hand and mind and heart, it must guide them toward the corresponding spiritual ends.

Two things the Church must have. One is spiritual authority; the other is human sympathy. If it gain or assume a spiritual authority without human sympathy, it becomes what the Master would have called "a whited sepulchre filled with dead men's bones." If, on the other hand, it have human sympathy, ever so deep, warm and passionate, and yet have no spiritual authority, it can but lift a limp signal of distress with a weak and pallid hand.

Its members, then, must go to the Mountain of Transfiguration with Jesus. The next hour of the day, they must go down with Him upon the plain of human life to heal men of their diseases. They cannot do His work upon the plain, unless they have been upon the mountain-top with the Master, so that they may come down radiant with the light that shines from His face.

Do we not have here an indication of a larger synthesis of Christian experience that may come from the new fellowship of understanding between the churches of Europe and the churches of America?

—C. S. M.

In the Steps of the Early Christians

Harnack tells us that the early Christians had the habit of "petitioning emperors and governors and addressing written appeals to society demanding the abolition of gross and flagrant abuses and outrages." Who needs to apologize for undertaking to follow in the footsteps of the early Christians?

A modern pursuit of the path marked out by the early Christians was what was attempted by the delegation of representative churchmen who called at the White House on November 2 and presented to President Coolidge a memorial urging a favorable response to the proposal of M. Briand and a declaration of readiness to enter into similar covenants renouncing war with other nations. The act of these church leaders was an effective symbol of the

rising demand of the Christian conscience for making war an outgrown thing of the past.

The churches are convinced that they have both a right and a duty to speak their mind regarding the moral character of our international relationships. No one will deny that the State as well as the individual is amenable to the laws of God. And from this principle it follows that the Church of God cannot evade a responsibility for holding before the State the moral ideals to which the Church is committed and the course of action which seems most true to those ideals.

The Church, of course, must never seek a position of dictatorship or resort to other methods of appeal than those which inhere in the moral quality of Christian ideals themselves. The picture of Cromwell and his army of "honest, sober Christians" singing hymns as they hacked their way to victory is not at all inspiring to us. Nor would we becloud in any way the separation of Church and State. Yet it is nothing short of spiritual suicide to hold that the Church may be unconcerned if the State engage in any form of conduct the effect of which is to negate and blaspheme the Church's Gospel.

The Armistice season brings to our minds afresh the futility of the peace ideal unless the churches of Christ are ready to assume the positive and constructive leadership necessary to its consummation. The World War, with its bankruptcy of victors and vanquished, with its heartaches and sorrows among all people, with its vast unnumbered dead, stands out as an example of what can and does happen when the Church fails to grapple with the urgent social and international issues of mankind. It is to prevent the recurrence of such an international tragedy that the Church is now making bold to enter into the arena of public affairs.

—W. W. V. K.

Shall the Church Concern Itself with "Politics"?

By HON. GEORGE W. WICKERSHAM

Formerly Attorney General of the United States; Chairman of the Federal Council's Commission on International Justice and Goodwill

THERE are now before the American Government and its people various questions of large moment, such as the finding of a solution for the impasse over adherence to the World Court, the determination of the response to be made to Minister Briand's offer of an agreement to outlaw war as a means of settling all possible disputes with France, and what shall be done concerning the renewal of the arbitration treaty with Great Britain which by its terms will expire on June 4, 1928.

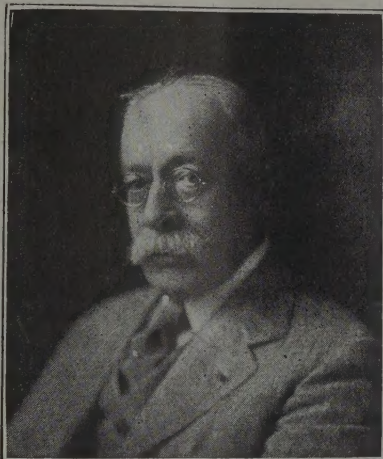
Now what is the right and duty of the organized religious bodies of America with respect to these and similar problems? Should the churches, through their leaders, both clerical and lay, endeavor to inform themselves accurately concerning these matters and speak out clearly and with definiteness upon these subjects, or should they rest content with the general expression of high moral and ethical principles and eschew the advocacy of definite action, upon the ground that the church must not be drawn into "politics"?

When we were entering the Great War it was represented that the churches, as well as all other bodies of our citizenry, were charged with the duty "of informing the understanding, of awakening the moral vision and the moral passion of the entire people, concerning the cause for which we fight". A quasi-official handbook, issued for the use of speakers at that time, declared:

"It is essential to bring to the mind of every honest and loyal citizen the momentousness of the present crisis; to make him or her understand what deep concerns of humanity are at stake; to bring all to feel that America has never entered upon a more just and more necessary war."

That was the accepted doctrine of the moment. Is it any less vital to our people that they should be made to understand what deep concerns of humanity are at stake in the establishment and maintenance of provisions for the peace of the world?

Has the Church of Christ, founded upon the great principle of human love and human brotherhood, no duty to aid in directing thought



HON. GEORGE W. WICKERSHAM

and inspiring action in definite, specific ways? Must it content itself with the expression of vague and general pious sentiments? I do not so read the teachings of Christ. His first sermon—that delivered to His friends and neighbors in the synagogue of the little hill town where He had grown to manhood—was directed to show them that the world was larger than their village; that God's concern was not only for them and their like, but as well for other peoples; nay for others first:

"Many widows were in Israel in the days of Elias, when the heaven was shut up for three

years and six months, when great famine was throughout the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elias the prophet; and none of them was cleansed, saving Naaman the Syrian."

What a rebuke to the intense nationalistic prejudices of a narrow-minded, self-satisfied people, obsessed with the conviction that they alone were the objects of God's care and interest and that all others were outcasts from His mercy.

Is not the lesson not without its application to us, self-satisfied, prosperous Americans of today? Are we not tempted to regard ourselves as of peculiar and superior virtue to the peoples of Europe, from which we have sprung? Do not the broad oceans which separate us from Europe and Asia inspire us with a feeling of immunity from the troubles and problems of other peoples and leave us with a smug sense of safety, aloofness and superiority?

Has the Church no duty to aid in awakening our people to a sense of our national responsibilities in world affairs? Almost every church organization three years ago passed resolutions definitely declaring it to be the duty of our Government to adhere to the Permanent Court of International Justice. Shall they sit by in silence while that great movement is wrecked for want of the will to remove the slight obstacles to its accomplishment?

Church body after church body has called upon the Government to outlaw war.

Other governments, through the Covenant of the League and by special treaties and now, finally, through the Locarno Agreements, have adopted practical measures to make effective the elimination of war as a means of determining international disputes. The Government of France offers to agree with us that war never shall be resorted to for the settlement of any dispute between our two nations. Great Britain would gladly join in a similar agreement. Shall not the collective voice of the religious bodies of America express itself regarding this great proposal? Whence shall our people derive their inspiration for high endeavor, unselfish action and enlightened self-government, if not from the Churches of Christ? Theirs is the responsibility for the awakening of the best

moral sentiment, the most unselfish action and the most intelligent conduct of which we are capable.

This is not the sort of "politics" from which the churches should refrain. These are questions which search and test the practicability of our Christian faith. If the Church has no opinion on such subjects as these, she must renounce all claim to moral leadership. I believe she has the possibilities of leadership. I believe that the matured deliberate conviction of our churches upon such subjects as these is still potent enough to sway the action of our Government and I appeal to the Church of Christ, in all its manifestations, to stand forth boldly as the leader of that thought which shall yet put America in the moral leadership of the world.

Churchmen Present Memorial on Outlawing War

A DELEGATION of distinguished church representatives waited on President Coolidge and Secretary of State Kellogg on November 2, presenting to them a memorial expressing hearty support of the proposal of M. Briand that France and the United States should make mutual engagements for "the renunciation of war as an instrument of national policy."

The memorial carried the signatures of about 700 outstanding men and women in the churches of all denominations. Additional signatures are being received daily.

The chairman of the delegation was Bishop William F. McDowell, of the Methodist Episcopal Church, Chairman of the Washington Committee of the Federal Council of the Churches.

While taking its point of departure specifically from the Briand proposal, the memorial goes on to express the judgment that our Government should cooperate to the fullest possible extent with the other nations also in securing the substitution of peaceful methods for those of force in the settlement of all disputes.

The full memorial was as follows:

To the President and Senate of the United States of America:

We, the undersigned citizens of the United States, profoundly believe that our Government should cooperate to the fullest possible extent with the other nations of the world in taking effective steps toward the substitution of peaceful methods for those of force in the settlement of disputes between nations.

We therefore heartily welcome the proposal of M. Briand that France and the United States shall make mutual engagements for "the renunciation of war as an instrument of national policy."

We Believe:

1. That war should never again be resorted to by civilized nations as the means for settling disputes or enforcing claims.
2. That war, save for self-defense against actual attack, should be outlawed and declared by the nations to be an international crime.
3. That the renunciation of war by treaties and solemn engagements should be undertaken between all the principal nations, adequate provision being made for conciliation, mediation, arbitration, and judicial settlement.
4. That such engagements constitute an essential measure in creating the spirit of mutual confidence which must precede a general movement for disarmament.
5. And that the settlement of every threatening dispute, whatever its nature, must be sought only by pacific means.

We therefore request our President and Senate to respond promptly and favorably to the proposal of M. Briand. And we desire at the same time that it be made clear to other nations that the United States would be pleased and would hope to enter into similar agreements with them.

Warm Welcome from the President

President Coolidge was quoted by members of the delegation as saying, in response to the presentation of the memorial, that he was glad that such organizations as the Federal Council of the Churches were directing public opinion into the ways of peace and goodwill between nations. Subsequent press dispatches further report the President as saying that the Briand proposal will probably be taken up soon.

The Church Faces an Expanding America

By REV. JOHN A. MARQUIS

Secretary, Presbyterian Board of National Missions; Chairman, Administrative Committee of the Federal Council of the Churches

IF we were to epitomize in a word the 125 years through which national missions has lived the word would be "expansion". But expansion

always brings problems, and it brought them with bewildering regularity and magnitude in the effort to make the growing giant on this hemisphere, which we call the United States of America, Christian, and Christian he must be made for his own sake and for the sake of the world.

This giant is too big and lusty and

aggressive to be at large unless he is Christian. He is a planet figure and a planet power and mankind cannot afford to have him grow up a pagan. Power is always a temptation and much more than the average of Christian grace and moral stamina are required to resist its abuse.

So the enormous growth of the young giant has brought problems, to himself and to the religious forces that for a century and a quarter have been trying to make and keep him a Christian. Again and again, he has outgrown his clothes and his larder, and it has been a hard stint to keep him supplied. Let us look at the expansions of the past 125 years and the problems they have created.

Expansion of Territory

Our youngster nation had no more than got his breath after his birth throes than he began to acquire new territory, and in tremendous slices. This meant the spread of his population. The American people soon ceased to be a comfortable little family of five million conveniently located along the Atlantic Coast where they could be easily reached, even by the transportation facilities of that day, and soon became scattered over an empire of wilderness, months and months apart. It was the Church's business to follow them in their wilderness homes and to see that they were given the religious privileges in which they were reared. This problem the Church put up to its national, or home mission, agency. Its task was to plant the Church wherever the people wandered, and no small task it

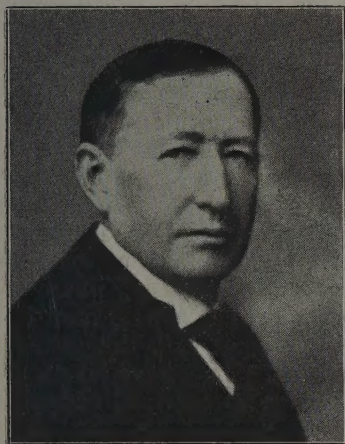
was. There was no treasury of any consequence and no corps of home missionaries to be commissioned. The only way open to meet the problem was to call on settled pastors to leave their charges for a definite period each year and give their time to preaching the Gospel and establishing the Church in the new settlements, not a bad piece of missionary statesmanship.

This problem of following the people as they settled in new territory has, in the main, been well done. As the result of home mission efforts, the United States is fairly well churched today. In some places it is over-churches and in others still under-churches. But in placing the Church in the rapidly expanding territory national missions has done a good job and is justified of her children.

Industrial Expansion

No change that has come to America has been of such vital significance as that from an agricultural to a manufacturing nation. It has meant not only a change of occupation, but a change of type and outlook, if not a change of character, in the American people. We are yet far from the end of it. Several things conspired to bring it to pass—the discovery of unsuspected natural resources, such as coal and oil, the invention of labor-saving machinery, the rise of the corporation and other devices for combining capital, etc. The upshot of it all was the development of a labor class and an employing class.

This created a problem for the Church which is still with us, and still unsolved. Unfortunately, the labor class became detached, if not alienated, from the Church, or, to state it more accurately, the Church failed to follow these industrial workers as it followed the pioneers who scattered over the expanses of the newly acquired territory. In time, this industrial expansion created a demand for labor which the home-land could not supply, and recourse was had to Europe. This brought upon us the immigrant problem with which we are still struggling, and struggling pretty largely in the dark. But it created another big task for the Church, which again was put up to the national missions forces. They have attacked it with a great deal of earnestness and devotion, and with no small degree of skill. They have had to experiment, for the old methods would not work. They were criticized severely, sometimes justly, more often unjustly. But they kept on trying until they have developed a way of approach, a technique, that is yielding all we ought to expect for the money and men and time invested in it.



JOHN A. MARQUIS

Expansion of the City

In 1802, there were but four cities in the country with a population above 8,000. Now there are 984 of them, four of which have over a million and one of them has more people than the whole nation contained when national missions began its work. In most of the big cities, the majority of the population is either foreign-born or the children of foreign-born parents.

Another problem for national missions. The attack has been manful and courageous, but the victory so far only partial. Enough has been done, however, to show that the Gospel can win, and is winning, in the city when given a fair chance. Data recently gathered by responsible agencies indicate that something like 43 percent of the adult population of the American city are members of some church. Our cities are not godless, though they are still far from being saintly.

The obverse of city expansion is rural depletion, which has created another problem for national missions to tackle. Competent authorities assert that the rural population of the country today is not only less Christian than the city, but less Christian than it used to be, having but twenty percent of its adult population in the membership of the churches, as over against 43 percent in the cities. National missions has experimented here also, and with very encouraging success, despite the cold stream of criticism that has not ceased to pour down its ventures. The rural church can be revived and brought to the place of service and power it once occupied.

The Institute of Social and Religious Research reports that there are 10,000 rural communities in our country without a church of any description, Protestant, Catholic or Jewish. It also reports that there are 30,000 other communities which have shells of churches, but with no pastors resident in them, which is equivalent to no church at all. These communities can be supplied if the city people who now have the wealth and who thrive on the country will stand back of their national missions agencies in the programs they are now carrying forward.

Expansion of Race Liability

About midway in the century and a quarter of national missions, 4,000,000 African slaves were emancipated, creating a distinct missionary responsibility for the Church. Before emancipation, the responsibility for evangelizing the slaves rested upon the shoulders of their masters. These masters did a good piece of work in imparting to their black people some knowledge of the Christian religion. Most of them had been brought to a definite acceptance of Christianity as their religion, however unintelligent their acceptance may have been. After emancipation, the masters manifestly could not continue this

responsibility, and it was transferred to the missionary forces of the churches.

In addition to the 12,000,000 Negroes now in the country, there are something like 1,000,000 Asiatics—Chinese, Japanese, Koreans, Hindus, Syrians, Persians, etc. They all constitute a very difficult and delicate race problem out of which only the religion of Christ can lead the way. The task of making them Christians has been turned over to the missionary boards, and for more than half a century they have been working at it with gratifying progress.

Expansion of Science and Invention

The enlargement of scientific knowledge through which the human race has passed in the last century and a quarter has created many serious problems for the Church. We do not refer alone to the jolt that scientific discovery and teaching have given to the faith of some of our people. Happily, that is a passing phase of the matter. Science has bred invention, and invention has swamped our lives with things that belong to the outward life. They have externalized our thinking. We are so charmed and fascinated by the new things that are seen and temporal which have come into our lives in the last few years that it is harder than ever it has been before to lift our minds to the unseen and eternal.

The coming of the automobile and the movies, for example, has brought a problem to the Church which is distinctly missionary. How are we going to get the Gospel to the people who spend their Sabbaths on the road, or at week-end parties, or in movie shows? Add to this the new hunger of our people for amusement, and it is almost a wonder that the Church can get their attention at all. It is estimated that 20,000,000 of our population go to the movies daily. It is doubtful if that many go to church weekly.

We know that we cannot abolish the automobile and the movie, and would not want to if we could. It is just as futile to scold about it. Furthermore, science and invention have not completed their task by any means. We can look for more wonders on the material side of our lives that will claim our attention and take our time in the days to come. It may not be long until the airplane will become as much of a Sabbath-breaker as the automobile. Somebody ought to be trying to find a way to evangelize these tremendous enlargements of the material side of life in our day and generation, for we cannot afford to leave them as they are now—instruments of secularization and oftentimes of irreligion. The Church needs a laboratory where methods of getting the old Gospel into every new condition can be discovered and tried out. Such ought to be one of the functions of every national missions agency, a tackler of problems.

Churches Demonstrate Interest in Labor

THE convention of the American Federation of Labor in Los Angeles, last month, was in striking contrast with that held in Detroit a year ago. The city was profusely decorated. Governor C. C. Young came down from Sacramento to welcome the convention in behalf of the Commonwealth of California. In his address he made the following significant statement: "We are also glad to welcome you because you are a convention a little different from the ordinary kind of convention, the conventions of the various aspects of the business world. You are met here particularly to advance the cause of humanity. I don't suppose we could imagine a more altruistic group, a group which has a higher purpose in the serving of humanity, than the audience which sits before me today." Lieutenant Governor Burton Fitts, who represented the American Legion in the public welcome, recognized the same altruistic element in the labor movement. "The American Federation of Labor," he said, "is an organization in the cause of humanity." William Green, President of the American Federation of Labor, was made guest of honor at a luncheon by the City Club.

Common Interests of Religion and Labor

The convention was notable for the spontaneous desire of the churches to honor the leaders of labor, as they have long done with great men in other fields, by opening their pulpits. No church was asked for its pulpit. They were asked if they cared to invite a Christian labor leader, or one of the church secretaries for social service, to discuss the social welfare of the working people of the nation. Thirty-four responded, including many of the strongest churches, such as St. Paul's Cathedral, First Baptist, First Methodist, First Unitarian of Los Angeles, the First Presbyterian and First Methodist of Pasadena, and the First Christian and Wilshire Boulevard Congregational of Hollywood. President Green occupied the pulpit of the First Methodist Episcopal Church in Los Angeles. Here, in this great downtown pulpit, Mr. Green addressed upwards of three thousand people.

There were no untoward incidents. Labor was treated with dignity and respect, and the sessions of the convention were on a high level of civic responsibility. The churches will regret the resolution on the Volstead Act; but one could not but be impressed, in listening to reports, debates and special addresses, by a sense of public responsibility, a manifest desire to enter into cooperative relations with employers for efficient production, providing recognition is granted, and a concern for the living standards

and status of the masses of labor, as yet largely unorganized.

That the relation of the churches, Catholic and Protestant, to the convention were so fortunate, was due largely to the experienced and gracious leadership of Rev. Edwin P. Ryland, Secretary of the Los Angeles Federation of Churches. Dr. Ryland has been one of the best-known ministers and social workers of Los Angeles for many years, and for ten years has been fraternal delegate to the Los Angeles Trades and Labor Council. He has the confidence, because of his fairness, tactfulness and courage, not only of Labor, but of the Chamber of Commerce and the Manufacturers, and Merchants' Association. He placed the relationship of the churches on a high ground long in advance of the convention.

This year there was one prayer, voicing the aspiration of all churches, made by Rt. Rev. Mgr. Cawley of the Catholic Church—a sincere petition for the guidance of the convention:

"We beseech Thee, Oh Almighty Eternal Father, God of mercy, of love, peace and prosperity, graciously to look down upon Thy children assembled here this morning in the interests of labor, the great cause so dear to the hearts of all, to deliberate upon what is best for them and most conducive to their success and happiness, conforming in all things to Thy holy and divine will.

"Direct their actions, therefore, and carry them out by Thy gracious assistance, that every prayer and work of theirs may always begin through Thee and by Thee be happily ended through Christ our Lord, Thy Divine Son, our Blessed Saviour, Who, by His actions during life, through His association with St. Joseph, the Carpenter, in their humble home at Nazareth, dignified labor in every sense of the word, taught us how to pray and directed us."

The address of welcome in behalf of the churches, which was made by Dr. Ryland, is so important, that the text is given in full.

Address of Welcome for Churches

"It is my privilege and honor to welcome the representatives of the American Federation of Labor in the name of the Churches of Los Angeles. As Monsigneur Cawley opened your convention with prayer, he was offering up petition and invoking divine blessing in the name of the Catholic Church of Los Angeles and of the Protestant Churches as well. His gracious words constituted the prayer of us all.

"I have asked him if I might be counted as speaking welcome in the name of the Protestant churches of our city, and the Catholic churches as well. and to this he gladly consents.

"So far as the Christian Churches are concerned, I beg leave to remind you that their Founder was a Carpenter, that he followed the building trade of his day and that he did his man-share of such work as was for the common good. It is, I believe, a reason-

able proposition that all persons who are able in body and mind should follow the example of Jesus in being a useful worker—and only such are real followers of the Carpenter of Nazareth.

"It is a conviction that will not let me go—that the Church and the Labor Movement, when the true purpose of each is discovered, are of one mind in seeking to make life more abundant, more worth living, on the part of the multitudes of our fellowmen. However much there may be failure on the part of each group, the ultimate purpose of both is to make life more abundant for the many through the removal of exploitation, the distributing of the burden of work, the elimination of child labor, the improving of the conditions and shortening the hours of women's work, the opening up of opportunity for recreation and adequate leisure, the making available to many the privileges of education, and the time to cultivate the high relationship that man bears to God, the life of the Spirit.

"The Church could wish that there were no class struggle in the world, but that all men were willing frankly and gladly to welcome the fact of brotherhood. Unhappily there is class distinction and the Church cannot close her eyes to it. Sometimes it is emphasized and deepened by the Labor Movement. That is to be regretted. All men are in reality brothers and dependent on one another. Our object-

ive should be the elimination of differences that are artificial and wrong—and the building up of the spirit of human solidarity, of a true brotherhood based on the essentially great value of every man.

"Because you stand for the value of humanity as above the value of things, because you are seeking to make life to be more abundant for all—the very purpose that Jesus declared to be His own purpose—because you would destroy gross exploitation and bring in the spirit of mutual service, we who represent the Christ of the Christians and the Jehovah of both Jews and Christians, give to you heartfelt welcome.

"If we can whole-heartedly, from time to time, welcome to our city the representatives of engineers and physicians, the leaders in the sciences and arts, the conferences of teachers and the representatives of religion, then can we give double welcome to you who represent Labor in its truest and broadest sense, on which the very structure of civilization rests and without which our proudest achievements would fall into ruins.

"The Churches of Los Angeles welcome you, have invited your representatives to speak in many of their pulpits (applause) and will seek even larger opportunity to work with you in the fulfilling of the purpose of Jesus Christ who came that mankind 'might have life and might have it more abundantly.'"

Economic Conditions Affect Rural Church

By BENSON Y. LANDIS

Associate Secretary, Research Department, Federal Council of the Churches

THE future of the rural church in the United States depends largely upon population and economic changes. The farm population is now just about one-fourth of the total population. If the use of machinery and science in farm production continues, we will need still fewer people to produce the farm products of the United States. One famous agricultural editor stated to me recently that, within five or six decades, the farm population might be only one-tenth of the total. If, instead of 27,000,000 farm population, we shall have within fifty years only about 15,000,000 and a total population of 150,000,000, one can well imagine what will happen to most of the churches in the open country. They will either disappear, as more than a thousand have in Ohio within the past fifteen years, or they will be in an impoverished condition. The country church will then no longer send its stream of candidates for the ministry, or its large numbers of recruits for the city church.

And the city church administrator is, or should be, as much concerned about this matter as the one responsible for the rural churches. Go into a typical church in Peoria on a Sunday morning and ask how many were born on the farm. Probably three-fourths, or more, will raise their hands.

If these population and economic trends continue, they will also make themselves felt in the treasuries of the religious bodies, large and

small. It is rural migration that is largely sustaining the church in the small and the middle-sized city, and even to some extent in the metropolitan centers, though admittedly the latter have special conditions. When the rural migration ceases to come in such large numbers, many city churches are going to lose ground.

Already the economic status of the countryside is given as one reason for declining income for some church boards.

These things mean that churches serving farmers will increasingly be located in villages, towns and smaller cities, instead of the open country. They also mean that questions of relationships between religious bodies are going to become more acute, and that cooperation will be one of the necessary techniques to find a way out.

One of the acute problems of the present hour, affecting the economic status of the agricultural areas has to do with the structure of rural credit. In many quarters there is a feeling that the farmer is severely hampered by not being able to share sufficiently in the credit resources of the nation. There is an impression that he is virtually being exploited by the urban dwellers. If this is true, it is a moral issue in which the churches should be deeply concerned.

Such considerations as this lend much significance to a new monograph by the Research Department of the Federal Council of the Churches on "Social Aspects of Agricultural Credit."

The Prospect of Enduring Peace Between Britain and America*

By HENRY WICKHAM STEED, *Editor of the London Review of Reviews*

GREAT BRITAIN has been much criticized for a failure to reach agreement with the United States and Japan at the Three-Power Naval Conference last summer. Now I hold no brief for the British Admiralty, or for any Admiralty; for sailors I have the highest admiration, for "naval experts" an admiration somewhat less exalted. But if you put naval experts round a table to argue about tonnage, calibres, degrees of elevation and such-like technicalities, the world is likely to grow as cold as the moon before they agree. A witty Frenchman once said that war is far too serious a business to be entrusted to soldiers. In the same sense navies and fleets carry with them possibilities of misunderstanding far too dangerous to be entrusted to the handling of naval experts.

In the Assembly of the League of Nations this year Sir Austen Chamberlain attributed the failure of the Three-Power Conference to "lack of preparation." He did not say who he thought was principally to blame for this lack but I fancy he meant that there ought to have been better political preparation on all sides and that the various governments should have got into touch with each other so as to lift the whole controversy on to a plane superior to that on which tonnage and gun calibres seem all-important. I do not know what political preparation was made in your country, but I believe that I am not misinformed in saying that the broader questions involved in the Three-Power Conference were never considered by the British Cabinet, as a Cabinet, at all. Such negligence is lamentable. Yet it does suggest, as an extenuating circumstance, the consideration that the British Government can hardly have entertained any very far-reaching or Machiavellian designs if its members thought the issue so unimportant that they could leave it safely to what was in the main an Admiralty delegation.

No Policy of Naval Competition

There is one explanation of their apparent indifference which I believe to be the true explanation. British Ministers know quite well that in no circumstances whatever will the British peo-



HENRY WICKHAM STEED

ple tolerate a policy of naval rivalry with the United States. The possibility of armed conflict with the United States lies entirely outside their outlook upon the world. You may take it that however you solve your own naval question, whatever the number and the tonnage of the cruisers and eventually of the battleships you may decide to build, however large the sums you may appropriate for that purpose, we shall not enter into competition with you. As far as we are concerned the seas are free for you to put on them if you wish the biggest navy the world has ever seen. The

only question for us is that of determining the minimum requirements of the safety of our trade routes—which we never expect you to threaten—and how far that minimum can be still further reduced by a sound and constructive policy of world peace.

Strange though it may seem to you, another criticism of Great Britain affects Anglo-American relations almost as directly as a misunderstanding of the naval issue might affect them. Why, it is asked, does Great Britain decline to guarantee the security of European countries beyond the Rhineland region in which she is immediately interested? Is not the danger to European peace more imminent on Europe's Eastern borders than it is in the West? Would not the whole cause of arbitration, security and disarmament be advanced if Great Britain would sign the optional clause of the Hague Statute which makes arbitration compulsory in all legal disputes?

Need for Codified Law

The answer to this last question, at any rate, is to be found in uncertainty as to the maritime law which the Permanent Court at the Hague would apply to legal disputes in which Great Britain might be involved. We have no land frontiers. Our frontier is the sea. Maritime law has not yet been internationally codified, and unless we are certain what particular principles of maritime law will be invoked in any case that may come before the World Court, our Government is likely to be loth to bind itself in advance to accept the jurisdiction of that Court. I believe that a serious stumbling-block might be removed from the path of international

*Part of an address at a dinner given in Mr. Steed's honor on October 21 by the World Alliance for International Friendship through the Churches.

understanding if there could be an agreement on the subject of maritime law between the chief sea-going nations of the world; and though I am no lawyer I am not certain that the views we have held in the past will prove equally sound in future, notably though they contributed to the Allied and Associated victory in the Great War.

But behind all this looms a much larger question. Under the Covenant of the League of Nations, Great Britain has incurred certain general obligations of a type that might involve the danger of very serious differences with the United States should Great Britain attempt to carry them out in the teeth of American hostility. You know that Article 16 of the League Covenant pledges its signatories to sever all trade or financial relations, to prohibit all intercourse between their nationals and the nationals not only of a Covenant-breaking State, but between the nationals of the State and those of any other State, whether it be a member of the League or not. Article 17 applies these measures against any State that shall resort to war against a member of the League, in case the State which makes war shall have refused to accept the obligations of membership in the League for the purposes of the pacific settlement of the dispute in which it may be engaged. These are very serious commitments. They were deliberately made serious when the Covenant of the League was framed and when it was believed that it expressed the definite desire of the people of the United States that the Great War should really be a war to end war.

Will the U. S. Aid an Aggressor?

Had the prospect that the United States would not accept membership in the League been entertained as a practical possibility by the framers of the Covenant it is unlikely that Great Britain and the British Dominions would have signed the Covenant in that form or that the Covenant itself would have been included in all the principal Peace Treaties. But the obligations are there, and Great Britain could escape from them only by withdrawing from the League. Were she to withdraw from the League the chances are that Europe would rapidly revert to the old system of alliances and of unmitigated competition in armaments, of which the fruit would assuredly be another great war. That is a prospect which we cannot entertain. We cannot pursue a course that would lead to catastrophe in order to avoid the hypothetical contingency that the fulfilment of our obligations might bring us into conflict with the views of the United States.

I have said "the hypothetical contingency." What I wish to ask you is whether such a contingency is less or more than hypothetical,

whether indeed it is not hypothetical to the point of absurdity. Shall we be right or shall we be wrong if we assume the great American democracy to be as peace-loving today as it was nine years ago? Shall we be right or shall we be wrong if we suppose that while the American people have deliberately and in their own well-considered judgment, advisedly, elected to hold aloof from the League of Nations and from the entangling responsibilities which membership of it might involve, they are no less desirous now and will be no less desirous in future of seeing the peace of the world safeguarded than they were at the end of the war? If we are right—and only the accredited spokesmen of the American people can tell us whether we are right—are we entitled to believe that if ever we have to take action in support of the declared and legitimate purposes of the League, we shall not have to fear that the United States will support, directly or indirectly, any declared enemy of the world's peace?

This is the question that I wish to submit to your considered judgment. I do not ask for a reply. No European ought even to suggest to the American people what their reply should be. For a European to suggest the idea that the United States should enter into any bilateral pact or associate itself positively with the League of Nations is to come near a moral infringement of American self-determination. But it may not be out of place if I confess to you that one of the thoughts which today lies deepest in British minds is the thought that perhaps the United States might one day, in the exercise of its own unfettered sovereignty, declare to the world that the idea of aiding or abetting any enemy of the world's peace is utterly foreign to the purposes and the spirit of free American institutions, and that, when the peace-loving peoples of the world band themselves together to restrain an aggressor, they will never find the United States ranged against them.

CHURCHES HOSTS TO FOREIGN STUDENTS

The eve of Armistice Day is to be the occasion of a great dinner tendered to the foreign students of New York by the Greater New York Federation of Churches. It is expected that upwards of a thousand guests will be present, half of whom will be foreign students. Each student is to be the guest of an American host.

The chief addresses of the evening are to be delivered by Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York, and Senator William E. Borah.

The arrangements for the dinner are being made by Rev. Walter W. Van Kirk, Associate Secretary of the Federal Council's Commission on International Justice and Goodwill.

The Student World

Edited by WALTER W. VAN KIRK

Builders of the New Age

THE many problems that now concern and puzzle the Church with regard to its missionary enterprise and which occasion frequent criticism of missions, will be frankly stated and discussed at the Tenth Quadrennial Convention of the Student Volunteer Movement to be held in Detroit, Mich., December 28, 1927-January 2, 1928. Two fundamental questions are being asked by students who are about to enter the missionary service. They are: "Can the missionary enterprise as carried on abroad and as administered at home be adjusted to new ideals of mutual service and cooperation? Can it meet the challenges which have arisen out of political, social and economic involvements in which the enterprise is at present enmeshed?"

In summoning the students of North America to participate in the Detroit Convention, Mr. Jesse R. Wilson, General Secretary of the Student Volunteer Movement, issued the following statement:

"On the mission field, over a wider area and more rapidly than ever before, churches and schools are moving up from the stage of mission-governed to self-governed organizations, from financial dependence to financial independence, and national leaders are advancing from learners and followers to colleagues and leaders, and from those who receive to those who assume responsibility for sharing.

"A new sense of the un-Christian character of Canadian and American civilization, together with a growing appreciation of non-Christian cultures, has raised the question as to whether or not it is right or necessary to leave non-Christian America for Christian work elsewhere.

"These things, and others, have greatly affected student thinking so far as missions are concerned. Adjustments in missionary attitudes and methods are being made, and a new spirit may lead the way to greater achievements. Some believe we are entering into a newer and finer day of Christian cooperation around the world.

"In ushering in this new day the Student Volunteer Movement of the United States and Canada has a part. Through the Tenth Quadrennial we are led to believe it may have a very significant part. Certainly the conventions of the past have been blessed of God in challenging, inspiring, and empowering many for sacrificial service to Christ's great Universal Kingdom."

The pre-convention literature consists of a series of six books entitled "Christian Voices Around the World," written by Christian leaders in their own home countries.

Mexican Youth Pleads for American League

Arturio Garcia Fermenti, a Mexican youth of nineteen years, captured first place in the international oratorical contest, recently held in

Washington, D. C. Second place was awarded to Georges Guiot-Guillain of France. Miss Dorothy Carlson of Salt Lake City, who represented the United States, took third place. The contest trophy was presented to Mr. Fermenti by the Honorable Curtis D. Wilbur, Secretary of the Navy.

This Mexican youth, speaking in Spanish, made an ardent plea for the cultivation of a better understanding between the peoples of the two Americas. He called for a revision of the Monroe Doctrine and for the establishment of an American League of Nations. Mr. Fermenti's address takes on an added significance when it is recalled that his recommendations reflect the sentiment of an ever-increasing number of the young people of Latin America.

Students to Study America's Foreign Policy

The Christian World Education Committee of the Council of Christian Associations has adopted as its program for the current academic year "The Foreign and Colonial Policies of the United States." Among the subjects chosen for special study are the following:

Recent Proposals for Arbitration, Security and Disarmament.

Relations with Mexico, Nicaragua and Haiti.

The Future Status of the Philippines.

The War Debts.

Treaty Revision with China.

The Effect of Propaganda in International Relations.

Interracial Problems of the World.

The Church's World Program and Its Results.

Last year the Committee stressed the matter of Pan-Pacific relations and the relation of the United States to Mexico and Nicaragua. This year, as indicated by the above topics, a still wider review of America's foreign policies is being recommended. It is a wholesome thing for the body politic when students evince a desire to understand more fully the international relations sustained between the United States and other countries.

A Persian Youth to American Youth

Hessameddin Shafa, of Teheran, Persia, a student at Wooster College, in his international anti-liquor contest essay places the challenge for national and international sobriety squarely before the young people of America. He says:

"America is the laboratory in which the success or failure of prohibition must be worked out. If America looks back, the world will consider the experiment a failure, and, in the face of such facts, no other nation will adopt prohibition. If America looks back, the world will not begin to plow, at least not for many years. But strong in our conviction for the right, we cannot believe that America will turn

back. Once having lighted the torch, she will bear it aloft. And other nations will come and receive fire from it, so that in time to come the whole world shall be lighted.

"The task is not yet done. There are many and hard battles to be fought. Therefore, I appeal to the younger generation, to the youth of the United States and of the world, reminding them that their actions shall to a large degree determine the destiny of the human race."

The R. O. T. C. at Northwestern

It appears that the R. O. T. C. is having rough sledding at Northwestern University. It is extremely doubtful just how much longer the order for "squads right" and "squads left" is to be heard on that particular campus. The following paragraph from the Editor's page of *The Epworth Herald* for October 29 tells the story:

"The morning paper brings the news that because of a failure to interest a sufficient number of students in the naval and military units at Northwestern University the officers in charge will recommend the discontinuance of the R. O. T. C. at that school. A quota of seventy-five freshmen was authorized for the naval unit, but only fifty-eight enrolled. The army unit, which needs one hundred, had similar difficulties. The captains rightly conclude that students 'are not much interested in preparing for war in times of peace.'"

A Faith and Order Conference for European Youth

An inter-confessional student conference of extraordinary interest was held during the past summer in Czechoslovakia. One hundred and fifty-four students representing seven nationalities came together in Opatowitz, in northeastern Bohemia, to confer together regarding their common religious problems. There were present in this Conference 8 Catholics, 5 members of the Czechoslovak National Church, 15 Orthodox, 96 Protestants, 1 Jew and 27 not members of any church. An atmosphere of friendliness and confidence prevailed throughout the discussions.

The daily program consisted of morning devotions followed by an address, with discussion groups occupying the rest of the forenoon. Each group was so constituted as to include representatives of all the different factors and tendencies in the whole gathering, so that each represented a miniature of the conference as a whole. The afternoon was free except for the leaders' meeting from five to seven, and the evening plenary session heard reports on the day's work of the discussion groups, with occasionally a brief talk by some foreign delegates. The day closed with a devotional service led by different student groups in turn.

What were the results of this historic gathering? We quote from the official report of the Conference:

"First a new sense of unity of purpose among all

those present, Catholics, Protestants, Orthodox, Czechs, Germans and Hungarians. In a week's discussion together of their common faith and their common tasks, all came to a new certainty of the essential oneness of their aims and intentions. All seemed fused into one whole, and this without any attempt at reducing all to some minimum level of faith or program, but each living his Christian conception to the full. The new conviction that, whatever their creed or nationality, Christian students here have great tasks in common, and that all are prepared to cooperate in these tasks, is one permanent result of the conference.

"Among other results should be mentioned the remarkable success of the Helsingfors plan for the conference. Permitting, as it does, the most divergent elements to come together for cooperative effort instead of conflict, it is a distinctly new idea in this part of Europe. Heretofore, when different factions arranged a meeting, each prepared himself for a contest in which he who could out-shout his neighbors felt he had won the debate. In the new atmosphere created for the conference, the various groups found themselves exchanging views just as freely, but with far more constructive effect, and all went home enriched and profited by the experience.—This was not peace without victory, it was victory without a fight,—victory in the cause of Christian cooperation in Central Europe."

Pan-American Student Tours

Assistant United States Trade Commissioner Mason F. Ford, of Buenos Aires, has announced that a reciprocal exchange of students between North and South America is to be initiated in the near future. It is expected that a party of 300 Princeton students will soon arrive in Argentina for a three months' study tour in that country. It is understood that a return visit of Argentine students to the United States will shortly follow.

Heretofore student pilgrimages on the American continent have been pretty largely a one-sided affair, from the South to the North. Now the movement is to be in both directions. There have been within recent months occasional student tours to the University of Mexico.

This year a United States Student Exhibit was shown at Buenos Aires, Argentina. The schools represented were the Massachusetts Institute of Technology, the University of Pennsylvania, the University of Michigan, the Carnegie Institute of Pittsburgh and the University of Oregon. One of the delegates testified to "the goodwill manifested between the various countries represented." The hope was expressed that the movement for the interchange of students might become increasingly popular. "We should like," it was said, "to see North American students coming to South America for post-graduate work and to have students from these Latin American countries coming to the United States." A more sympathetic attitude toward the peoples of Latin America may be expected from these wider student contacts.

Radio and Religion

By REV. CHARLES S. MACFARLAND

(A radio address delivered at the invitation of the National Broadcasting Company)

WHATEVER may be the perpetuity or the outcome of the alleged and fictitious warfare between science and religion, it is certain that science has had and will have a deep and permanent effect upon religion. This is especially true of scientific invention. Whether this influence be for good or ill depends on the extent to which religion avails itself of the opportunities laid at its door by science.

No invention of modern times has been more significant in this direction than that of the radio. It has already enabled multitudes of the disabled and shut-in to share in religious services with their fellowmen. To multitudes of others, remaining within their homes for a less valid reason, it has brought the message of religion anew. So far as can be judged, it has not seriously injured church attendance, and it may be believed that it will increase it. As people become interested in religion, they will be more likely to seek it in association with their fellowmen in the house of worship. In any event the wide spreading of the message of religion to the multitudes more than compensates for any minor or incidental losses.

It is interesting to learn from authorities in the broadcasting world that religion and music are the two most popular subjects on the radio.

Until the National Broadcasting Company was organized, there were many diversified local forms of religious services. There was no attempt at a great unified program. The National Broadcasting Company has shown remarkable vision and breadth of spirit and sympathy in its effort to give religion its rightful place in this great college of the people. The Company has organized a national advisory council, of men and women representing all aspects of our national life, which includes three representatives of religious interests, one Protestant, one Catholic and one Hebrew.

The Protestant bodies have already organized the National Religious Radio Committee, consisting of officials of the major denominations, strategically located church federations and other general religious bodies, touching every phase of the common life of the Protestant churches.

This Committee has already approved two national services, one conducted at the Bedford Branch of the Y. M. C. A. in Brooklyn, where Dr. Cadman is the speaker, from the station used by the Federal Council of the Churches of Christ in America, and the other operated by the New York Federation of Churches on Sunday

evenings, the speaker being Rev. Harry Emerson Fosdick.

The Committee has also recommended that from time to time, as occasion offers, the great messages of the Church be voiced by thoughtfully selected leaders interpreting religion not only in relation to personal life, but also in what it has to say upon the great questions of human society, on religion in industry, on international friendship, justice and goodwill, on race relations between white and black, white and yellow, Jew and Christian, setting forth the part and place of religion in all the educational aspects of human life. Many such messages would be common not only to all the Protestant bodies, but also to Roman Catholic and Hebrew faiths.

The Committee is providing, in cooperation with the Department of Music of the National Broadcasting Company, for special religious services during Christmas week, Holy Week and Easter, including the rendering of the great religious oratorios, whose beauty appeals to all.

The religious message from the radio so far as regulated by the national agencies, must have certain clearly defined policies.

First of all the message should be constructive. The radio should not be given over to the iconoclast for vituperous and defamatory tearing-down, but to those whose message builds up personal and social life.

It should not be sectarian, for the purpose of mere denominational or organizational propaganda, but for the purpose of presenting those broad claims of religion which touch all human hearts.

The National Religious Radio Committee has discouraged the broadcasting of national religious services during the time of the Sunday forenoon services of the churches, and has recommended that national agencies do not broadcast individual church services.

The messengers should be selected from wide sections of the country. The great radio audience has been notified to send to the National Broadcasting Company or to the National Religious Radio Committee suggestions as to the kind of religious programs desired.

Ministers and religious leaders are already asking—What is going to be the effect of the radio on religion? One cannot forecast in detail; but two things are certain. It is going to have far-reaching effect, and its nature will largely depend on whether or not religion through its organized form will be big enough to avail itself of this great opportunity which science is placing at its disposal.

Church and Drama Dinner Notable Success

THE first annual dinner of the Church and Drama Association, held at the Waldorf Astoria, New York, on the evening of October 17, was a notable occasion. Nearly 1,000 persons were in attendance and there was high enthusiasm for the new effort to build up support for the most worth while productions on stage and screen.

Perhaps the most conspicuous feature of the gathering was the association of distinguished Protestants, Roman Catholics and Jews in supporting the enterprise. Father Francis B. Duffy of the Roman Catholic Church of the Holy Cross, New York, vied with Felix M. Warburg, a distinguished Jewish layman, in giving assurances of their desire to cooperate in every way with Dr. S. Parkes Cadman, Rt. Rev. William T. Manning, Rev. George Reid Andrews and other officers of the Association.

The toastmaster was Dr. John H. Finley, Editor of the *New York Times*.

Another highly significant feature of the dinner was the enthusiasm with which high-minded actors and actresses welcomed this new plan of cooperation between the church and

drama. Miss Julia Marlowe and Francis Wilson were the speakers representing the stage.

In discussing the most constructive policy for the church to take with reference to the stage, Bishop Manning said: "There are three courses which can be taken to oppose the evil use of the stage. One is to denounce the theatre as wholly evil and the work of the devil. The objection to this is that it is ineffective, unintelligent and untrue. Second, we can condemn that which is vile and corrupting. It is our duty to do this and, in spite of all the difficulties, we can do it. But the truest and most effective way of opposing evil on the stage is to give our strong and positive support to the plays that are wholesome."

The New York plays which have thus far been recommended by the Church and Drama Association in its weekly bulletin this fall are: "The Mikado," "Pickwick," "My Maryland," "The Baby Cyclone," "The Good Hope," "An Enemy of the People," "Four Walls."

The motion pictures which have been recommended are: "The Student Prince," "The King of Kings," "Sunrise," "The Jazz Singer," "Les Miserables," "Quality Street."

How the Churches Are Working for Better Drama

By REV. GEORGE REID ANDREWS

NOW that the Church and Drama Association is so happily launched, what is it doing and planning to do? We intend to assist churches, schools, colleges and seminaries in the development of their dramatic programs. There is a widespread interest in this phase of the work. The dramatic method, we begin to see, is a valid method of both secular and religious education; but it is more. Drama in our churches and schools will help to prepare the way for the great dramatist of whom Dean Inge dreams, who will be the prophet of the next generation. "Shakespeare did not come out of the void," someone has said recently. The great leader never does. Through our schools and churches we shall create that drama-mindedness which eventually will give us our Shakespeare and power to appreciate him when he arrives.

We shall support high-grade drama on stage and screen. We shall be on the alert for every commendable production and make it known, we hope, to millions who are potential patrons of such plays. The opportunities along this line are tremendous. Fully 50,000,000 people read the church calendars of America every week. We shall not be satisfied until most of these calendars carry the message of wholesome drama. Already many pastors in and about New York are carrying the lists of plays and pictures recommended by the Church and Drama Association. Many

pastors recommend good books to guide their congregations in their reading, and why should they not do the same thing with plays and pictures? Where one person reads a book, hundreds go to the theatres and movie houses.

The radio, rightly used, has a great service to render. Dr. Cadman and Dr. Poling have demonstrated their power to aid struggling but worth while plays by telling people who like them where they can see them. Theatrical friends tell us that we saved a few good plays last season and strengthened several more.

Bulletin-boards in churches, schools, Y. M. C. A.'s, K. of C.'s, libraries and similar institutions hold great possibilities in the promotion of the best in drama, and I am glad to say that many requests have come for permission to use our material. One agency alone sends it to 100,000 church calendars. The religious press likewise can be used.

Our experience teaches us that, if we are to be effective in action, we must have the confidence and the support of the public. We must not allow anyone to get the impression that we are the tool or agent of any group or commercial interests. Accordingly, we are opening our membership to the public and anyone desiring to have a part in this work is cordially invited to become a member of the Association.

Bishop Nicholai Meets American Church Leaders

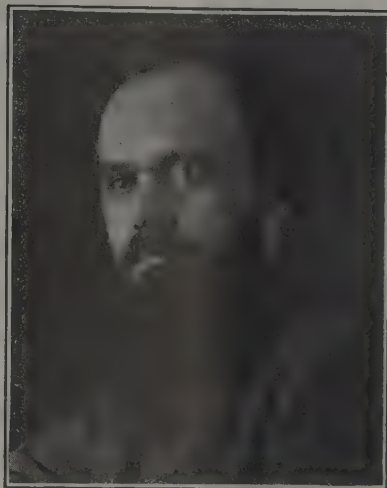
"CHURCH peace must precede world peace," said Bishop Nicholai Velmirovic of Ochrida, in Macedonia, at a luncheon given in his honor at International House on October 21 by the Federal Council of the Churches and the Federation of Churches of Greater New York.

Concerning present efforts for international peace, Bishop Nicholai said:

"Peace is at bottom a spiritual reality and must first be in our hearts before it can be expressed through any political organization. For this reason *church* peace must precede world peace. If there is to be world peace we must strive not to exalt our own country over much, but to learn from other countries. We must come together, not to boast of our superiority, but to confess our shortcomings."

Bishop Nicholai commented at some length upon his observations of American life as it appears to him six years after his first visit to this country.

"There is a hunger and thirst, in spite of your material prosperity. I discern a dissatisfaction on your part with the things which your wealth gives you, and a yearning for inner peace."



BISHOP NICHOLAI

Concerning present conditions among the Eastern Churches, Bishop Nicholai expressed himself in hopeful vein. He said:

"The Eastern Church has lived most of its life under a virtual slavery and under foreign tyranny. For the persecutions which we have endured, however, we have learned to be thankful. The Church must always suffer either from persecution or from prosperity. Our sufferings have not been unprofitable, for they have brought us deeper spiritual experiences."

Bishop Nicholai spoke frankly of the divided state of the Church as standing in the way of its bringing its message to bear on human life with power, and expressed his judgment that the ideal of diversity with unity, for which the Federal Council of the Churches stands, is needed everywhere.

The last meeting of the Administrative Committee of the Federal Council of the Churches, held on October 28, was to have been attended by Bishop Nicholai, just on the eve of his departure for home, but on account of illness he was prevented from keeping the engagement and speaking on relations between the American and the Eastern Churches.

Social Service Commission Meets in Los Angeles

FOR the first time in its history the Federal Council's Commission on the Church and Social Service held one of its meetings on the Pacific Coast. The Commission met at the First Methodist Episcopal Church, Los Angeles, California, October 6. Four of the secretaries went out, John W. Elliott (Baptist); James Myers; Alva W. Taylor (Disciples); and Worth M. Tippy. Wilbur C. Hallenbeck, Secretary of the Oakland Federation of Churches, represented the local councils and there were representatives of denominational secretaries who could not attend and church social workers of the Coast. Two seminars for ministers were held on Wednesday and Friday forenoon, the first on Religion and Industry, led by James Myers; the second on The Church and Labor, led by Doctors Taylor and Tippy.

The meeting was so timed that the secretaries could attend the sessions of the American Fed-

eration of Labor, which were held in Los Angeles beginning October 2. It has been the custom for many years for Catholic and Protestant representatives to sit in on these conventions as observers. They have no official standing, but are given visitors' cards and extended various courtesies.

It was decided at this meeting to continue the brief form of the Labor Sunday Message. The Committee on the Message for 1928 was appointed: James M. Mullan, chairman; Miss Lucy P. Carner, John W. Elliott and Charles Stelzle. A Committee on Indian Welfare, consisting of Charles N. Lathrop and Worth M. Tippy, was appointed to confer with the Committee on Indian Work of the Home Missions Council.

The secretaries took advantage of the Western trip to do important work in Pacific Coast cities. All spoke in many leading churches in Southern

California. Dr. Taylor addressed the students of the California Christian College and the ministers of Oakland. Dr. Elliott gave intensive time to denominational work under his Department of Social Education and to conferences with Baptist regional officials.

Mr. Myers broadcast a message over KKI and addressed a students' luncheon group of the University of Southern California. He visited Selma, in the raisin district, and was given opportunity to study the raisin industry and the Sun Maid Cooperatives. Mr. Myers gave a large amount of time to cooperating with the Los Angeles Council of Churches, arranging for pulpit supplies from Christian labor leaders and social

service executives on October 9.

Dr. Tippy addressed the Gyro Club of Los Angeles at luncheon and the men of the Friends' Church at dinner. He spent four days in the Bay area, cooperating with the Oakland Church Federation, where he also addressed a great annual dinner of church men at the First Methodist Church and spoke at the San Francisco Gyro luncheon. He addressed students and faculty both of the Pacific School of Religion and of the Baptist Seminary. He gave Tuesday afternoon and evening to the Building Committee of the First Christian Church, Oakland, which is about to build a \$250,000 church and desired to learn from the best experience of other churches.

Religious Education in a Church Federation Program

By HERBERT W. BLASHFIELD, PH.D.

Secretary, Chicago Council of Religious Education

IN MANY cities of the United States there are either federations of churches or councils of religious education, and sometimes both. In 1926, it was reported that there were over fifty cities supporting councils of religious education with executive secretaries and forty-five cities fostering church federations with executive secretaries. In sixteen cities, there were both federations of churches and councils of religious education, three of which had the same executives.

Logically, the churches, when united in a federation, should jointly express their educational function through a department of religious education. But this can seldom be accomplished because of the attitude of the individual churches toward their own educational task and their practice in carrying it out. As the Sunday schools in the main have to worry over their own support and over their own organization and leadership, so does any organization which represents a united effort. Practically all city councils of religious education have to depend upon financial campaigns for funds. It is for this reason that church federations find it difficult to arouse great enthusiasm for educational work. Those who are leading the way in united efforts among the churches are a fine group of men and women, but very often so far removed from any idea of a church-centered educational program that they scarcely give it a thought, or if they do, consider it outside their immediate obligations. For some time to come, most of the cooperative work in religious education may have to be carried on through independent councils of religious education, securing their own leadership and funds. When there is a federation of churches, however, such a council should become as closely affiliated as possible with it.

How Chicago Does It

The Chicago Council of Religious Education was created in 1924 by the Chicago Church Federation through uniting several independent organizations and making the new body a department of the Federation. This Council is largely composed of well-trained men and women who are working in the field of religious education, representing denominations, seminaries and universities in the Council area. There are five divisions, Sunday Schools, Week-day Schools, Vacation Schools, the Home and Leadership Training. In addition there are committees on children's work, young people's work, adult work, the educational and religious use of drama and church recreation. The following ten avenues of service give the main features of the Council's work for the autumn and winter:

1. Assisting in the local promotion of at least sixteen regional or community meetings of Sunday school superintendents and pastors for the purpose of discovering the best ways of building up a trained teaching force.
2. Holding an exhibit of the best available Sunday school equipment for work with Beginners, Primary and Junior children. This exhibit with conferences on the subject of equipment and methods will be held for one week in each of three sections of Chicago.
3. A conference of leaders of young people for the purpose of getting acquainted with the new International standards for Intermediate, Senior and Young People's Department work.
4. Furnishing a list of the best plays, graded to meet the various needs in the church school, and recommending speakers, conference leaders and groups of players to those churches interested in the educational and religious use of drama.
5. Holding several regional meetings of the leaders and players in interchurch athletics in the interest of high standards and good sportsmanship.

6. Assisting in the organization and promotion of at least fifteen community training schools in which at least 2,000 Sunday school teachers and officers, recreational leaders, dramatic coaches, teachers in vacation church schools and parents will be trained for better work.
7. Providing several classes in advanced work in religious education on the graduate level in cooperation with the University of Chicago, especially for ministers, directors of religious education and teachers.
8. Furnishing to parents a list of the best books and

other materials on the religious training of children in the home and recommending speakers for church gatherings in the interest of more religious training in the home.

9. Giving advice and direction where there is any desire on the part of a community to engage in week-day religious education.
10. Assisting local communities of Cook County in establishing cooperative training schools and other enterprises of an interdenominational nature through guidance in the organization of community councils of religious education.

The Why of Prohibition

By RAYMOND ROBINS

THIS nation began ninety-six percent rural. It is fifty-four percent urban at this moment, and that percentage is increasing rapidly.



RAYMOND ROBINS

The social implications of individual action are wholly different in the two situations. A man getting drunk in his farm home, or driving along a country road with mules or oxen going six miles an hour, was not so serious. The mules or the oxen would take him home. But now in a sixty-miles-an-hour world, with crowded communities,

the drunken hand on the wheel has a wholly different social implication. There you find one of the reasons why society has had to relieve the community from the danger and menace of alcoholic waste, poisoning, inefficiency and incompetency.

The Demands of a Mechanical Age

There is another reason. We are the greatest mechanical and engineering people in the world. Power under control—for that is all an automobile is—has more devices in this country than in any other nation in the world. Thirty years ago we made a rule that locomotive engineers in this country could not drink; they had to be teetotalers. Nobody wanted to limit the personal liberty of locomotive engineers, but everybody knew that locomotive engineers, whose business it was to protect life and property, could not do so if they were drinking engineers. That condition which was necessary for a class thirty years ago, has now by reason of the diffusion of mechanical and engineering power throughout the mass of the people, become necessary for the

whole people, to protect the life and property of all of us.

There is another reason—the diffusion of a better standard of living, of a larger means of recreation and of personal happiness in a material sense. The spread of general education has been greater in those thirty years than in any other previous period in the world's life. The part that liquor played in the social life and habits of the people has been wholly changed, so far as the necessity for it is concerned, within the thirty years. These thirty years have seen the widest diffusion of general intelligence, the widest diffusion of general recreation, the coming of the movie, the radio, the Ford car, giving all kinds of opportunity for a better type of recreation. These things have changed the burden and necessity of artificial stimulation so far as the vast mass of the people is concerned.

Effect of Alcohol on the Body

And side by side with that education has gone on another education. We have learned the effect of alcoholic stimulation and poison upon the human body. We have learned that it is injurious in every way. A group of Germans have been studying the effects of alcoholic stimulation on men and women, and in a unanimous report which they have made they tell us that it has the effect of deflecting the accuracy of the message sent by the brain along the nerves to the muscles, so that a fine marksman shot a little off after he had had a drink or two; and that a fine draftsman drew his lines a little irregular after he had had a drink or two. And a peculiar thing in that study by the Germans was this, that the lower the type or the more phlegmatic or stolid the subject, the less the effect; and the more sensitive and higher the nervous tension, the higher the type of mind, the greater the effect. So, when a man says to you that he can take three or four drinks without its affecting him, it may be true, but it is not very complimentary to him.

There is another reason. We men and women of America are not a temperate people. We might as well be honest with ourselves. It is a

A Call to Prayer

Sunday, November 13, 1927

“WOMEN loyal to the Constitution are deeply concerned over the present situation and outlook. They are told that the present administration fails to enforce law because of corrupt patronage, weakness of men in office and bad politics. The other great party offers nothing better and suggests as candidates for the presidency three well-known enemies of the 18th Amendment. Two of these are governors of states that refuse to enact concurrent enforcement law prescribed by the Constitution. It is not denied that men high in office are violators of the law and protect criminals, thereby breaking their solemn oath of office which should render them liable to impeachment. There is no relief in certain courts of the country where judges also are recreant to their oath. Men put loyalty to party before loyalty to the nation. Women are “not in politics.” The church that shirks responsibility for national sin thereby becomes an ally to the worst politics. We, the people, are responsible for this administration and the next. Ministers, educators, men and women citizens are responsible for every crime, every evil deed of lawlessness which through

their weakness and neglect they permit to go unchecked in community, state and nation.

“We are told from the Department of Enforcement in Washington that it will take fifty years to enforce laws based on the Constitution. They can be enforced in fifty days if the people demand that they be enforced.

“Before we hold our annual Thanksgiving feast and football games, with an out-pouring of our hearts for national prosperity, let us observe a day of humiliation and prayer for our nation, our rulers, our churches, ourselves. We pray for moral and spiritual revival. It never was more needed than in certain decadent centers of this nation. God calls for confession of sin, our sin of inaction. We therefore ask our women to lead in a call for such a

DAY OF PRAYER, SUNDAY, NOVEMBER 13 in every village, town and city in union services or in separate churches or in small groups in homes. We ask that ministers preach on civic righteousness and pray that the churches may help to end this shame of our nation.”

MRS. HENRY W. PEABODY, Chairman,
Woman's National Committee for Law Enforcement.

fact that we may think we are following the scriptural injunction, “Whatsoever thy hand findeth to do, do it with thy might.” We throw ourselves into anything we do or undertake until we overdo it.

All this talk about light wines and beers is pure, unadulterated bunk, and the people who are doing the talking about it do not want it. They do not want light wines and beers. They want whiskey and they want it straight. They want cocktails and highballs and whiskey sours and mint julep. I come from Kentucky and I know. And the reality is that the people of America, by reason of their characteristics and their social tendencies, cannot be temperate with alcoholic stimulation. And the fact is that we want a kick, and we want it fast, and if we do not get it with one drink we take another to get the kick. This has been one of the reasons why it has been necessary in our present day to have prohibition.

A Merited Doom

There is another reason. The liquor traffic itself is more responsible at this hour for prohibition and its immediacy in the United States

than any other one single force. I am not a fanatic. I know some distillers, and there are some mighty fine men among them. But the more commercially-minded among them said, “We are not getting as much money as we could get out of this,” and they began to buy up every available corner and established saloons, and they began to pick up ex-convicts and put them behind the bar, and said, “Get the booze across; get the booze across, and we will pay you a commission in proportion to the amount you put over.”

That was the organized saloon. And that kind of an organized saloon soon gathered around it organized gambling and organized prostitution and it was not long until it became a stench in the nostrils of the people of the community, and a menace to the children, to the homes, to the church and the school. The aroused conscience of the country arose and outlawed it, and made the saloon an outlaw among the institutions of the land. And now there is not a single saloon under the flag, and in my judgment the saloon can never come back within the boundaries of the United States.

Japan's Christmas Gift to America

FIVE million Japanese children have joined their *sen* (pennies)) to send to America a most extraordinary Christmas present.

Some sixty "Doll Ambassadors of Goodwill," one from each Prefecture of the Empire, made by the most expert doll artists in the world, are at this writing touring Japan on their farewell trips. In each Prefecture a separate farewell will be given to its own little Ambassador. Not only will she come herself, but she will be entrusted with gifts from the Japanese children of that Prefecture to the children of America.

The whole party will be given a farewell reception on the Emperor's birthday, November third, will be placed on public exhibit in Japan until November eighth, and will sail from Yokohama on November tenth, arriving in San Francisco on November twenty-sixth. They are coming to attend our Christmas celebration and, as stated in one Japanese announcement, they are to be "in time to be placed on Christmas trees in America."

An Expression of Japanese Friendship

The little Ambassadors of Goodwill are thirty inches tall. Their extensive wardrobes of gorgeous kimonos and obis are made of the most costly and beautiful silk, specially woven, designed and dyed. Every doll and all her pos-

sessions will bear a distinguished family crest or coat of arms, each different from the others. Each Ambassador will have a trunk for her wardrobe and bedding, a chest of six drawers, a chair, a writing and study desk and a mirror-stand, all of black lacquer trimmed with gold. She will have pen and ink and stationery with the family crest. It is reported in Japanese papers that the cost of each doll with her outfit will be nearly \$200, all contributed by the children of the Empire.

A special envoy, Mr. Sekiya, has been assigned the delightful duty of accompanying the little Ambassadors, in order to deliver them in appropriate form to the Committee on World Friendship Among Children. He is instructed to see that everything is properly done, so far as the Japanese children and government are concerned.

What has started this extraordinary visit to America of these unusual Goodwill Ambassadors? The reply is that no Japanese was satisfied with mere "thank-you" letters and photographs for the 13,000 Doll Messengers of Friendship which went to Japan from America last winter to attend the Doll Festival (March 3) and especially to convey goodwill greetings from the young people of America to those of Japan.



DOLL PALACE ERECTED IN TOKYO FOR PERMANENT HOUSING OF AMERICAN DOLL MESSENGERS OF GOODWILL

A Welcome to Japan's Messengers

The extraordinary welcome given to the American Doll Messengers of Friendship by the entire Japanese people has furnished the background for the coming to America of the wonderful Doll Ambassadors of Goodwill. They are coming to be here for Christmas and to join, if possible, in our Christmas festivities.

The Committee on World Friendship Among Children is now planning for the best possible welcome receptions in Washington and New York and then the little Ambassadors will divide

into five or six parties and tour the country, visiting, it is hoped, a hundred of our principal cities.

Not until Mr. Sekiya, the envoy, arrives will it be possible to make definite plans for the final disposition of these beautiful goodwill visitors. But wherever they may be given their final homes, the people, and especially the young folk, of our land should know how Japan hailed our expression of friendship last year and should give the most cordial welcome possible to her little Ambassadors of Goodwill.

Social Contacts of the Churches in a University City

By PAUL H. LANDIS

Graduate Student, University of Michigan

AN investigation of the social contacts of the Ann Arbor churches was conducted in the city of Ann Arbor, Michigan, the home of the University of Michigan, during the months of January and February, 1927. At the time of the investigation there was a resident population of 27,712, besides a student population of approximately 10,000, making a total population of about 37,712.

The investigation reveals, in general, the following facts:

(1) That the churches come into some form of contact with at least 48 percent of the population of the city, the contacts being educational, social, recreational, and religious in nature.

(2) That the ministry is for the most part scholastically competent, as judged by college and university degrees.

(3) That there is a general sense of responsibility on the part of the ministers for the community life at large, as well as for the parish, but a decided lack of any definite or comprehensive social program. There is little cooperation with outside organizations, such as the Y. M. C. A., Y. W. C. A., W. C. T. U., and public school, and, what is probably more significant, there seems to be little desire on the part of the majority of the ministers to extend cooperation to other groups.

The aim of the investigation was twofold: first, to determine the ability of the churches to make social contacts, by considering the academic preparation of the ministers and Sunday school teachers for their work and the ministers' present means of self-development, by enumerating the library equipment of the churches, by learning the relations which the churches maintain with other related groups and institutions, by studying the general attitudes, aims and purposes of the churches as revealed by interviews with the ministers; second, to determine the

number and nature of social contacts made by the churches, by estimating the total number of people reached by the churches, and by ascertaining the way in which the individuals are reached.

In order to bring out this information the writer interviewed the pastor or priest of each congregation and interrogated him, being guided by a questionnaire prepared beforehand for the purpose. The interviews brought out the data which are briefly summarized below.

Seventeen of the twenty-four ministers, or about 71 percent, have college or university degrees. Theology, history, including church history, and philosophy are the three outstanding fields of reading of the ministers at the present time. They take an average of three secular periodicals and four religious journals each. Of the secular magazines the *Literary Digest* is taken by the largest number (fourteen of the twenty-four ministers). The *Atlantic Monthly* comes second, with eight subscribers.

No objective standards are used in choosing the Sunday school teachers. They are chosen for the most part for religious experience and general ability as determined by the Sunday school officials. Educational standards are used in a very few cases.

There are seventeen church libraries in the city with about 3,100 volumes. In addition to these there is a parochial school library of 5,000 volumes. The books fall into the fields of theology, religion, missionary literature, biography, and pedagogy chiefly, with some works in church history, science, philosophy, sociology, and fiction. Most of the ministers try to direct the reading of their people along religious lines.

The University entertainments make it hard for the churches to compete in the entertainment program. Non-sensational, dignified advertising is the plan of advertising that meets the approv-

al of the greatest number of ministers, though a few believe in advertising to the limit. Twenty of the churches make a special effort to reach the student population of the city, the most commonly used means being the guilds and student groups.

The newspapers are considered the most helpful cooperative agency. The ministers express themselves as having little desire for cooperation with organizations other than those with which they already affiliate.

Half the ministers of the city see no change in the Church due to the teachings of science. Among those who see change, the greater number express the opinion that the church has accepted the scientific point of view.

It is the opinion of half the ministers that the automobile and radio have had no effect on church attendance. They say that some individuals may be kept away, but that others are brought to church by these means who otherwise would not come.

In the church services the salvation of the individual is the dominant aim. Personal work by the pastor and church members is the means most commonly employed for enlarging church membership.

The churches reach a minimum of 18,177 individuals, or a little over 48 percent of the population of the city. Including services on special occasions, they perhaps reach more than this number. The pastors make 575 calls each week, an average of twenty-four calls each per week. The majority of the calls are sick calls.

Among the church members there are ninety-

five organized groups with a membership of 6,900 which carry on work of an educational, social, business and religious nature. Besides these group organization meetings, there are fourteen mid-week religious services.

The inferences made and the data given must not be regarded as the final word in regard to the Ann Arbor churches. The data were gathered from interviews with the various ministers of the churches. The data on church membership, Sunday school enrollment and attendance, pastoral calls, etc., are probably as accurate as it would be possible to gather from any source, as these figures are taken from the church records. Many of the questions, however, involve matters of opinion or point of view, which might differ greatly if one had the consensus of opinion of the entire church membership. Again, it must be remembered that the questions were asked the ministers by the investigator and the answers given immediately, leaving no time for consideration or weighing of answers on the part of the clergy. Perhaps, as a result, the answers were not only more spontaneous but more accurate than they would have been had a period of time been given for consideration; on the other hand, however, it is possible that the answers were less true to fact than might have been given upon reflection.

Any study of group phenomena is difficult from the very complex nature of the situation. There is an environment and a group situation beyond our direct sense range to be dealt with and evaluated, and this cannot be done with any great degree of accuracy.

Sex Education in Church Federation Programs

MOST enthusiastic reports come from the conferences on sex education and social hygiene conducted by Dr. Valeria H. Parker. In St. Louis, under the auspices of the Federation of Churches, she addressed a meeting of Sunday school superintendents, pastors, and directors of religious education upon the Use of the Church School for Education for Parenthood and Social Hygiene. She also spoke to a group of young people and met the Social Hygiene Committee of the Board of Religious Education, a gathering of social service executives, and a group of women. In addition to informal conferences and talks to mothers on How to Give Sex Information to Children of Various Ages, she concluded her visit with a lecture to the faculty and student body of the Community Training School on the subject: How Sunday School Teachers Can Use the Facts of Social Hygiene in Their Classes.

As It Looked to the Daily Press

The St. Louis *Globe-Democrat* reports her address to young people as follows:

"Dr. Valeria H. Parker, who was sent here last week by the Federal Council of the Churches to talk to us about the part of the church in promoting better family life and standards of sex morality, made some very valuable suggestions respecting young people and their needs along these lines. Three of these suggestions were of singular importance and were substantially as follows:

"There is need of young people having clean, wholesome knowledge in respect to these matters. To delay such information until the very beginning of family life is tragedy. Modern life cannot be properly safeguarded without knowledge.

"Again, there must be activity. This should consist partly of work and partly of play. But work must be interesting instead of dull and deadening. The universal education provided for in the present generation should greatly stimulate the possibilities of making work interesting and wholesome. Young people should also have good times. Long faces are out of style. Furthermore the church should develop opportunities for enjoyment. Such good times can be keyed on a high plane and will result in the maintenance of the best moral standards. Too much of the commercial amusement provided in theaters and motion-picture houses is sordid and debasing. Much of

the literature which young people see likewise portrays the love life as a sham and belittles the scheme of creation for the continuity of life.

"In the third place, young people should be imbued with ideals for home-making. Knowledge is not sufficient, but what is needed is knowledge plus the right attitude. Eloquent words about purity without giving the idea of purity a real content, are meaningless. The practical facts, the ideal to follow in virtue of those facts and the ends that may be attained—these are the things to strive for. Young people should know that certain traits and characteristics are inherited. If they were informed on these points many would act quite differently. Prospective mates should also know each other's health habits as well as their personal and social characteristics. A beautiful face or a colorful necktie is often a momentary influence only. Many do, and all should, look deeper. No rearrangement of the family as an institution is workable. The substitutes recently suggested have all been tried before and have failed."

Dr. George B. Mangold, in behalf of the Church Federation, writes: "I feel that Dr. Parker's visit has been of great value to the city and will help me wonderfully in the development of a church program in the social hygiene field." He also states that the Sunday school superintendents passed a resolution asking the International Council of Religious Education to include a course in Social Hygiene in its Leadership Training Curriculum.

Other Cities to Follow

Chicago has worked out similar plans for a far-reaching community campaign. Philadelphia is arranging for two visits during November. Boston has asked for a visit in January and Buffalo, Detroit and Toledo have made definite requests for Dr. Parker's services.

There is still time for other cities to take advantage of this opportunity to receive inspiration and wise counsel from a leader of large experience if they will act quickly. Correspondence should be addressed to Rev. B. S. Winchester of the Federal Council's Commission on Christian Education.

Education for Parents

From many quarters there is evidence of a keen interest in adult education, and especially in religious education for parents. The National Congress of Parents and Teachers has just appointed a new Committee on Spiritual Training in the Family, with Professor Luther A. Weigle as Chairman. Inquiries are frequent regarding religious education materials suitable for the programs of women's clubs. The recent Conference of Family Social Workers in Buffalo held a round table discussion on Spiritual Factors in Family Life, led by the Secretary of the Federal Council's Commission on Christian Education. The Woman's Cooperative Alliance of Minneapolis has a well-developed Department of Parental Education, with which the University of Minnesota is in close cooperation.

An attractive program of parental education was conducted by the Parental Education Committee of Wichita, Kansas, in cooperation with the Board of Education and in connection with the Opportunity School. Regular instructors were provided by the Board of Education. The course of study included twenty sessions and covered a wide range of topics. The local press gave freely of its space and public sentiment was deeply stirred. Many persons sought advice from the instructors upon their personal and home problems.

Leadership Training for Parents' Study

The success of any educational program is always dependent upon the knowledge and skill of the leader. A significant outcome of the St. Louis conference, described above, was a request to the Director of Leadership Training of the International Council of Religious Education to include courses in the training of leaders of parents' classes in the curriculum of community training schools.

The Child Study Association of America is rendering an important service in the training of leaders for parents' groups. At its headquarters, 54 West 74th Street, New York, the Association conducts a school in which the whole range of problems of child-training is discussed under the leadership of specialists in child study education.

UNIVERSAL BIBLE SUNDAY, DECEMBER 4, 1927

INTERNATIONAL GOODWILL

Michigan and Illinois Methodists Speak Out

THE ministers of the Methodist Episcopal Church of the Michigan Conference have recently declared themselves as unalterably opposed to the militarization of the mind of America. They would, on the other hand, build the will to peace. Their creed of international goodwill contains the following items:

"War is an inglorious, ineffective, wasteful and un-Christian method of settling international difficulties. It is the duty of the church to give particular attention to means of producing a new heaven and a new earth here below. We must seize every opportunity and method to build the will to peace. Military training in the high schools and compulsory military training in colleges are contrary to the spirit of Jesus and the genius of America.

"Self-determination must replace economic imperialism in our dealings with weaker peoples.

"1. The United States might well set the world an example of enlightened statesmanship by affording the people of the Philippines an opportunity to express their own preferences as to the form of government under which they shall live, through some form of plebiscite.

"2. We protest against any imperialistic or militaristic attitude on the part of our government toward Latin America. The original Monroe Doctrine was intended to assure the free development of South American countries. There is evidence that it is now being used as a cover for American imperialism in those same countries.

"3. We strongly protest against any form of dollar diplomacy. We cannot agree to the principle that foreign investments must be protected by military force.

"4. We rejoice in the renaissance of mind and spirit in Asia and anticipate that our traditional policy of goodwill toward China will be continued."

The ministers of the Rock River (Illinois) Conference are insistent in their belief that "war is not inevitable". The report of the Social Service Commission of that Conference, adopted at its recent session, declares: "We are determined to outlaw the whole war system, including as it must, the development of a war psychology through the militarizing of boys' clubs, the teaching of military tactics in our public schools and colleges, the propaganda which manufacturers of war materials spread broadcast in the interests of the citizens' military training camps,

and especially the use of cancellation stamps in the United States mail. We regret the failure of the Geneva disarmament conference with its resultant suggestion of an armament race, particularly between the English-speaking nations."

A Voice from England

There is to be no naval competition between the United States and Britain, despite the failure of the Geneva Conference. At least that is the opinion of one of England's most highly respected publicists, Mr. Henry Wickham Steed, Editor of the London *Review of Reviews*. At the dinner tendered in honor of Mr. Steed by the American Branch of the World Alliance, in New York City, October 21, the guest of the evening scouted the idea of any ruction between England and America due to the inability of naval technicians to agree on a formula for the limitation of cruisers. Mr. Steed lamented the fact that the Geneva Conference had been placed so largely in the hands of naval officers. He declared that the peace of the world was too important an issue to be left to the admirals.*

Mr. Steed expressed the opinion that inasmuch as the United States had been an "associated" rather than an "allied" power in the late war, its debt funding policy was not without sound and logical warrant. "The United States was never an 'ally' in the full meaning of the term," said Dr. Steed. "President Wilson constantly and carefully insisted that America was an 'associated' not an 'allied' power. Nor were the American people fighting for their own security in a cause directly and immediately theirs. They came into the war in a spirit of high idealism; and if they presently withdrew from the Peace when they felt that their idealism was in danger of involving them in responsibilities and entanglements which they desired not to incur, I, for one, have never been able to regard their action as inexplicable or wholly heinous. To me it has always seemed a miracle that the people of the United States, 3,000 miles away from Europe and spread over 3,000 more miles of land, should ever have come into the war at all. They came into it, shortened it and, in all probability, brought victory to the arms of the Allies with whom they were associated."

Nationalism and Internationalism

Dr. Gustave Stresemann, Minister of Foreign Affairs for the German Republic, in his Nobel

* A more detailed statement of Mr. Steed's views, especially on America and the problems of world peace, will be found elsewhere in the BULLETIN.

Peace Prize address, expressed quite clearly the manner in which national evolution could be made reconcilable to international cooperation. He said:

"Superficial thinkers imagine that the interests, the aspirations, the sentiments, of a nation are bounded by frontiers of blood and language. That opinion assumes an irreconcilable conflict between national and international interests that seems to me irrational. Speaking as Germany's representative at Geneva, I tried to show that it could not be the design of a divine world-order that the ideals which make the highest and noblest appeal to men should also make them enemies. I tried to show that the true patriot who strives to guide his own life and that of his country toward the highest perfection must necessarily have faith that he is thus contributing to the welfare of humanity.

"Whoever makes the utmost of his national inheritance will eventually realize the broader communities of thought and action that transcend the interests and doings of his own particular people; and from the firm footing of his native soil he will grasp the greater perspectives of the world at large. As Shakespeare was only possible in England; as the great dramatists and poets who have expressed the soul of the Norwegian nation can only be understood against the background of your noble land; as Dante is incomprehensible except as an Italian; as Faust is unthinkable outside of his German environment, so all the great contributors to the common treasure store of humanity are the products of some particular nation. Yet they are not limiting influences separating one country from another, but bridges of understanding between them. National greatness is not an isolating, but a unifying influence in the world."

Japanese Not Reconciled to Exclusion

Many statements have been made of late regarding the alleged acquiescence of the Japanese people in the provisions of the Exclusion Section of the Immigration Law of 1924. Professor George H. Blakeslee, in his article on the Honolulu Conference on Pacific Problems, contained in the October issue of *Current History*, quotes a noted Japanese authority to the contrary. Prof. Blakeslee said:

"The most significant fact which developed—one of the most important of the Conference—was that the Japanese people refused to regard the statutory exclusion of 1924 as 'a closed incident.' Their attitude was clearly expressed by Mr. Ishii:

"Japan does not demand the privilege of sending her surplus population to the United States when the United States does not wish it. What the Japanese people resent is the openly offensive manner in which the gentlemen's agreement was abrogated, and the discriminatory treatment accorded our nationals in the Immigration Act of 1924. I think I am voicing the sentiment of our people when I say that I hope the United States will take some active step to solve this question. I appreciate very much the statement of President Wilbur, suggesting the adoption of a quota basis. Some such kindly gesture on the part of the United States will go a long way toward the solution of this unhappy affair, healing the injury inflicted on our national pride."

"No member of the Conference could doubt the deep sense of injustice felt by the Japanese members regarding this matter nor fail to admire their self-restraint and moderation in the discussions."

The Year's Balance Sheet for Peace

As we go to press the International Goodwill Congress of the World Alliance is in session at St. Louis. The year's balance sheet for peace is being appraised in that city by notable representatives of the pulpit, press and public life. "Must We Have War?" will be the theme of the Honorable Newton D. Baker's Armistice Day address. An interpretative article on the Congress will be printed in the December issue of the BULLETIN.

Opium Traffic to be Suppressed in China

The Nationalist Government of China has decided on the complete prohibition of opium within three years. An announcement to this effect has recently been made by the Chinese National Christian Council. The planting of the poppy is to be strictly forbidden this year. This action is especially significant in view of the difficulties that the young Nationalist Government is willing to face in order to accomplish this important social reform.

At the end of 1927-28 the sale of opium will be reduced by one-third; at the end of next year (1929), another third; and by July of the third year (1930) it will be brought to an end. As to consumption, a thorough system of registration is to be started at once. All addicts under the age of twenty-five are to give up the habit unconditionally. Those above that age will be given amelioration certificates, stating the amount of opium they are allowed to smoke while breaking off the habit, on the understanding that in three years the supply of opium will be totally stopped. This, in short, summarizes the Government's three-year policy of opium suppression.

JAPANESE CADETS WELCOMED

The cadets of the Japanese Training Squadron which anchored in New York Harbor early in October were the guests of the Federal Council's Commission on International Justice and Goodwill and the Federation of Churches of Greater New York, at a reception and tea given at Broadway Tabernacle on October 3. About fifty of these prospective officers of the Japanese Navy were present. The program included brief addresses of welcome by Hon. George W.ickersham, Rev. William B. Millar, Mrs. Helen Gould Shepard and Dr. William I. Haven. In addition, Rev. Sidney L. Gulick, Secretary of the Federal Council's Commission, and Mr. Galen M. Fisher made addresses in Japanese.

Tea was served in the parlors of the Broadway Tabernacle and the distinguished pastor of the church, Dr. Charles E. Jefferson, expressed his pleasure in receiving the Japanese guests.

National Council of Y. M. C. A. Meets

REPORTS presented before the fourth annual meeting of the National Council of the Y. M. C. A., which met in Chicago at the end of October, reveal the wide scope of the movement. For the first time in their history there are one million members in the two brother organizations of the United States and Canada.

The operating expenditures of the more than 1,600 Associations in the United States and Canada, together with their state and national agencies and services abroad for the past year, were \$57,125,000 compared with \$21,919,000 ten years ago. The total net property and funds is \$205,184,000, compared with \$101,710,000 ten years ago.

During the year 234,966 men and boys were in Bible classes, while there were 33,350 decisions for the Christian life reported and 12,818 united with a church.

Eight outstanding unsolved problems of relationship between the Y. M. C. A. and the churches were outlined in the report of the General Board. These are: Many pastors are frankly critical of the Association Movement as a whole. A majority of church leaders are not aware of the Association's new methods of work with and for the churches. Many clergymen look upon the Y. M. C. A. as a competitor rather than an ally. The programs of most local churches lack organization of activities for and by men and boys. Data essential to a program of religious education among men and boys are not possessed by many churches. Leaders of theological seminaries do not include the Association movement in their studies of the allied resources of the Church. Many clergymen have lent their influence to other men's and boys' organizations which have no clear-cut Christian objectives and

no direct relationship to the churches. Many churches have built equipment, like the Association's, in areas where the population is limited and where the Association has been at work for years.

Much emphasis has been placed during the year on the observance of the 19th centenary of the public ministry of Jesus. The Home Division proposes to make the observance central in its plans and operations during the coming year.

A new Student Division was formed, giving the work in colleges and universities the same status as the home and foreign divisions possess. David R. Porter, for twelve years Senior Secretary of the old Student Department, was made Executive Secretary of the new division. A constitutional amendment, the last legal requirement, will be voted on at the next annual meeting. This action will mark a new day for the student work, it was prophesied, for a certain freedom of government is given, although vital organic unity is preserved.

Abroad, the Association work has felt the push of nationalism and the desire for autonomous control of their movements on the part of foreigners where Associations are located. Diminished American service will be the next step in many countries, the Foreign Division report shows.

The Federal Council of the Churches was represented at the Chicago meeting by Rev. John M. Moore, one of the General Secretaries.

Preceding the meeting, a two-day evangelistic conference, under the general direction of George Irving, was held on the most important theme, "What Does It Mean to a Young Man to Follow Jesus?"

Slavery in the Twentieth Century

TO learn that there are today not less than 5,000,000 chattel slaves in nineteen different countries, and that the slave trade is still going on comes as a distinct shock to one who has assumed that the whole outrageous evil was finally abandoned in the last century.

The Slavery Commission of the League of Nations, however, after a long and careful study of the case, has given the world this terrible information. It has, however, also developed a program for the abolition of slavery everywhere. It proposes to put an end as promptly as possible to forced labor, which under some conditions is worse than chattel slavery.

Two results have come from the studies of the Temporary Slavery Commission. One is the drafting of a convention for the complete abolition of slavery. It includes provisions for the

drastic reduction of forced labor and its final abolition.

The second result is the reference of the entire subject to the International Labor Organization with instructions to follow up the pledges of the nations and see to it, by turning on from time to time the torchlight of public investigation, that those nations take rapid steps to extirpate the evils in harmony with their promises under the new Convention.

It is interesting to see how sensitive the backward nations are to the criticism that they are laggards in civilization so long as slavery and forced labor find official place in their laws and practices.

Wholesome and hopeful reforms have already started in several hitherto slave areas. The Maharajah of Nepal has recently emancipated

53,000 slaves and in Burma 5,000 slaves have been set free at a cost of \$15.00 each.

The British colony of Kenya in Africa has to spend some \$200,000 annually in fighting slave-hunters from Abyssinia.

The Convention of the League of Nations now before the governments of the world for ratification has been signed, according to recent reports, by thirty-five governments. It has been sent to our Department of State, also, and should come before the next session of the Senate.

It will be recalled that the Administrative Committee of the Federal Council, in view of this situation, expressed "its gratification at the recent progress made by the nations in their co-

operative frontal attack on slavery and forced labor in the adoption by the League of Nations' Assembly of the Slavery Convention," and urged the "ratification of this Convention by our Government promptly on its receipt from the League of Nations, in order that our Government may lend its moral and practical support to the procedures essential to the complete abolition of slavery in all parts of the world and to the abandonment of forced labor just as rapidly as possible."

It is to be hoped that our Department of State may see fit to report the Convention to the Senate and that it may be promptly ratified.

SIDNEY L. GULICK.

Foreign Correspondence

EVANGELICAL CHRISTIANITY IN ACTION IN AUSTRIA

By DR. HANS JAQUEMAR, of Vienna

THE Peace Treaty of St. Germain crushed, along with the old Dual Monarchy, the newly revived Evangelical Church of Austria. To the new Austrian Republic there remained only a torso of that church, plus a few evangelical congregations of Burgenland, which has been added to Austria, aggregating a total of about 165 congregations, with 220,000 adherents. They are scattered over a large territory, and nearly every family is like an island of Protestantism, wave-beaten by the surrounding ocean of Roman Catholicism.

It is gratifying that, within the Evangelical Church of Austria, even in the first decades, orphanages were erected and native men and women like the brothers Ludwig and Ernest Schwarz and Countess Elvire de la Tour were vouchsafed to it—men and women who employed their faith in deeds of helpful love; that a professor of theology in Vienna became the father of the Austrian Sunday school; that others took up the Y. M. C. A., the deaconesses' work, the work on behalf of young girls, and many other forms of Christianity in action.

But as yet these undertakings were scattered efforts; there was lacking a unifying force. This step toward united leadership in works of benevolence was taken by the organization of the Central Society for Inner Mission, called into existence in 1912. This central organization has contributed largely toward impressing deeply into the consciousness of the Austrian Evangelical Church the necessity and importance of works of Christian benevolence.

A broadly conceived travel-campaign of lectures and sermons was launched in all parts of the old monarchy, in order to mobilize the local congregations on behalf of the new "Christianity of the Helping Hand." Periodicals and printed matter were published toward this end.

The Austrian Central Society got into close touch with the Berlin Committee for Inner Mission, took part in its congresses and finally itself arranged, in 1917, the first Austrian Congress for Inner Mission in Vienna, which took place with extraordinarily large participation. Where its help was desired, the Central Society assisted now one of the old, now one of the new, works of Christian love. City Mission, Waiters' Mission, an evangelical social training-school for women, were started and active cooperation given in Sunday school work. The Inner Mission had taken a place in the foreground of our church life.

The crying needs of the war and post-war period, with its famine, the demoralization of youth and the total depreciation of both currency and investments, compelled the Central Society to direct its forces to important relief enterprises: refugee relief, children's homes and vacation homes inspired by the spirit of the Gospel. On the other hand, the finances for this work dwindled rapidly, owing to the reduction of Austria to one-third of its former possessions, and to the impoverishment of the middle class, which had been the mainstay of the work. In order to save their properties, the congregations were compelled to raise the church taxes to such an extent that nothing was left for the voluntary gifts upon which the Inner Mission in Austria depends. So now increasing poverty has been added to the inherent difficulties of the former situation. A conference of representatives of all benevolent enterprises has voiced the unanimous opinion that rehabilitation is possible only by means of self-supporting and productive enterprises and that in order to carry these on loans from abroad at a moderate rate are essential.

This is the more pressing because the Austrian Inner Mission faces a multitude of unfinished

tasks. For the blind, deaf and dumb and crippled there is not yet a single evangelical institution in Austria. Evangelical sufferers of this sort must be grateful if they are taken into Roman Catholic institutions, where it is practically a foregone conclusion that they will be lost to their faith. In the great metropolis of Vienna, with 2,000,000 inhabitants (among them 90,000 Protestants) there is neither a home for evangelical apprentices, nor an evangelical shelter-house, no midnight mission and no evangelical kindergarten. Energetic tract-distribution and colporteurs are lacking. The lay forces should be mobilized to a much greater extent, especially for auxiliary services in pastoral work and in spreading the Gospel to small groups. Above all, this charitable work must be given the

legal standing in the Evangelical Church of Austria to which it has long since been entitled through its care for our suffering brethren, while at the same time preserving its independence and freedom of movement.

The more the tendency to confessional distinctions between the Augsburg adherents and the Reformed manifests itself, the more important is it for this church of a scattered membership and numerically weak, that in the Inner Mission the full brotherly cooperation between the two confessions be cultivated on a basis of mutual equality. But, even beyond this, charitable work has the task, with all due regard for confessional peculiarities, of expressing to the independent churches the essential oneness of the Church of Christ.

New Plan for Wider Reading of Best Religious Books

ANNOUNCEMENT was made last month of the launching of a new enterprise designed to create a wider interest in religious literature. The enterprise, known as the Religious Book Club, Inc., is to send out to its members each month "the best new book in the religious field," as selected by an editorial committee of five outstanding religious leaders of the country.

The chairman of the editorial committee is Dr. S. Parkes Cadman. The other members are Rt. Rev. Charles H. Brent, Dr. Harry Emerson Fosdick, Bishop Francis J. McConnell and President Mary E. Woolley of Mount Holyoke College.

The term "religious book" will be used in no narrow sense, according to the announcement, but will apply to any volume in which moral and spiritual ideals find effective expression. History, philosophy, discussions of contemporary social and international problems, poetry and fiction—whenever any of these is permeated with the religious spirit—will be included in the range of interest of the Religious Book Club. It will not confine itself to American publications, but will explore the contemporary religious publications in other lands, especially England, Scotland and Continental Europe.

In interpreting the significance of the new project, Dr. Cadman said:

"The Religious Book Club is one more indication of the extraordinary interest in religion today. The undertaking was born in the conviction that hosts of men and women all over the United States are hungrily seeking for light on the great problems of religious life and thought. Such people are eager to avail themselves of the opportunity to keep abreast of the best insight and scholarship in the realm of religion. And it is a great mistake to assume that they are

found only among clergymen and professional religious workers. The man in the street, who often seems concerned only with the stock market and the World's Series, is really immensely interested in religion. Sufficient evidence of this is found in the fact that religion was never so popular a subject in newspaper columns as it is at this hour."

The changes which are taking place in religious viewpoints today and also the prevalent mood of cynicism about morality and religion, Dr. Cadman added, make the importance of religious books greater than ever. He said:

"The sweeping developments in science and world affairs today make it necessary for thoughtful people to be rethinking constantly the meaning of religion for human life. Unless one does this, he is in danger of finding himself swept loose from his old moorings and not knowing how to anchor himself to any spiritual realities.

"Some gravely question whether civilization itself will not go down in a crash because of a general bankruptcy of moral values. Others give way to acrid cynicism which finds no goodness or unselfishness in human nature. Unfortunately, some of the cynics write with such fatal cleverness as to win more extensive reading than the substance of their message even begins to deserve. In any case, there is a clamant need for promoting a far more widespread acquaintance with the current literature which will do most to stimulate faith in the reality of the unseen world and in a great purpose of goodness and righteousness at the heart of the universe."

Readers of the BULLETIN who are interested are invited to make a trial of the new plan by sending in the coupon printed on the back page of this issue.

One Month's Contribution to Religious Thought

THE widespread interest in religion is finding expression in the appearance of an unusually large number of important books in the religious field. The last few weeks alone witnessed the output of a great number of volumes of far more than passing importance, of which we have read the following with genuine satisfaction

A. Maude Royden, I Believe in God (Harper. \$2.00)

Henry N. Wieman, The Wrestle of Religion with Truth (MacMillan. \$2.50)

Rufus Jones, New Studies in Mystical Religion (Macmillan. \$1.75)

Michael Pupin, The New Reformation (Scribner. \$2.50)

Gamaliel Bradford, D. L. Moody, A Worker in Souls (Doran. \$3.50)

William Ralph Inge, The Church in the World (Longmans, Green. \$2.00)

Miss Royden's "I Believe in God" is one of those rare books which make one feel that one has looked into the author's soul. Her use of the first personal pronoun throughout adds to the impression that she is recording no arguments and views derived second-hand, but a vital and vivid experience of her own. Her thought, always penetrating and often profound, is presented in most readable non-technical language, replete with concrete illustrations. One who looks for a logical, systematized theology will not find it here; but he will find something better, a revelation of the dynamic quality that Christian faith brings into human life and an assurance that such faith has a validity that no opposing considerations can shake. The center of that faith Miss Royden finds in the conviction that Invincible Love is at the heart of things and gives meaning to the whole.

Religion and Truth

A more profound and basic book is Professor Wieman's "The Wrestle of Religion with Truth." We imagine that a decade hence this volume will be grouped with Whitehead's "Religion in the Making" and Streeter's "Reality" as the volumes of the day which made the most original and enduring contributions to religious thought. It is not a book to be read in a pleasant two hours after dinner; it is one to be studied and pondered, and to those who will approach it in that mood it will be gloriously rewarding. Professor Wieman meets and vanquishes two false claims: first, that religion need not wrestle with the ultimate truth about the universe but may concern itself only with ideals; secondly, that religion already has all the truth it needs. He helps us to see religion as man's endeavor to adapt himself to the facts of existence as a whole. He defines religion as man's awareness of a realm of unattained possibilities and his attempt to get into right adjustment with the character of the universe in order to attain to the most glorious possibilities. He makes it clear to us that science alone is not an adequate method, but that only worshipful experimental living can reveal the truth we need in order to make life harmonious and meaningful. "Increasing the mechanical efficiency of my automobile does not in any way enlighten me concerning where I should travel by means of it.

When in doubt concerning where I shall go I might turn to a study of the mechanical workings of my motor. I should come away from such study no wiser concerning what journeys are most worth while." The most urgent need of religion, the author insists, is a clearer recognition of its distinctive *method* and of its essential *concepts*. To this clearer recognition the two sections of the book are respectively devoted.

Religion as Personal Experience

Professor Rufus Jones, out of the ripeness of his scholarship, gives us, in his "New Studies in Mystical Religion," a valuable contribution to the understanding of religion as a vital, personal awareness of God. By "mysticism" he does not mean either the extreme abnormalities or the exalted raptures to which the term is often applied. The mystic is simply a person who is more than ordinarily sensitive to spiritual reality, one "who has cultivated, with more strenuous care and discipline than others have done, the native homing passion of the soul for the Beyond and has creatively developed the outreach of his nature in the God-direction." So Professor Jones finds a mystical element—something of immediate insight and apprehension—in every experience of the true, the beautiful and the good. The contention of the psychologist that such an experience is purely "subjective" Professor Jones meets in two ways. First, by showing that there is no more reason for denying objective reality to our experience of spiritual values than there is for denying it to any of our sense-experiences, *e. g.*, of color, of sound, or of taste. Secondly, by testing the objective validity of the mystical experience in a study of its effect on the person's life. If one takes on new depth and serenity, gains in moral energy and in capacity for fruitful service, we may be sure that he is dealing with reality.

The Faith of a Great Scientist

Miss Royden and Professor Jones find happy reinforcement in one of the world's foremost physicists, Professor Michael Pupin. His "New Reformation," written entirely from the standpoint of physical science, concludes that the physical world itself cannot be accounted for without recourse to realities of the spirit. Most of his book is not easy reading for those who lack training in physics and chemistry. It must be borne in mind that it is a book on *science*, not on religion. But this makes it a hundred-fold more significant that at the end the author declares that the scientist's approach ends in religious faith. A book bearing the sub-title (as this one does) "From Physical to Spiritual Realities," yet written by one who is universally recognized as one of the greatest living physicists—this is joyous news!

Professor Pupin traces the successive stages through which our enlarging knowledge of the universe has passed, culminating in a conception of "a physical structure endowed with powers of creative coordination." The last phrase gives the clue to the book as a whole. "There is in every nook and corner of the physical universe a transformation of the primordial chaos into an orderly and intelligible cosmos." And the author concludes that this is the revelation of something more than physical realities. He finds "a creative coordination" (the soul) residing in man and

making the life of man a thing of order and beauty, and this leads to the belief that there is a higher form of creative coordination in the universe as a whole.

The Faith of an Evangelist

From the highly-trained scientist to an evangelist who had only the most fragmentary education seems a long jump. Yet, between Professor Pupin and Dwight L. Moody there is the bond of a common faith in the spiritual meaning of life as revealed in Christ. How that faith expressed itself in the great evangelist is set forth delightfully by Gamaliel Bradford in "D. L. Moody, A Worker in Souls." Mr. Bradford is no superficial hero-worshipper; he is unsparing in pointing out Mr. Moody's limitations. But he is far from belonging to the "smarty" school of biographers who seem interested only in showing that those who have been accounted great were so weak and foolish as to have needed counsel from their biographers! Mr. Bradford treats Mr. Moody as an immense human, giving us a colorful picture of the way in which he swayed men by the reality and honesty of his own simple faith.

The Fortunes of the Church

When we turn to the way in which religion is expressing itself in corporate life, Dean Inge's new essays on "The Church in the World" furnish vigorous stimulation. Always brilliant and pungent, the Dean, in this new series of essays, lives up to his former reputation. Sometimes caustic in his comment on his contemporaries, often a provoker of sharp dissent in most readers, he never fails to win admiration for his rare intellectual ability. The essays of most interest are the three that discuss the present status of three widely divergent religious bodies—the Roman Catho-

lic Church, the Anglican Church and the Quakers. Roman Catholicism he sees "at the cross-roads"—the last surviving autocracy in the world, clinging to a discredited type of government and to antiquated views which, he thinks, it cannot much longer impose on its adherents. The Quakers he finds of great significance as representing the other pole of religious experience, the center of gravity having been boldly transferred from authority to personal experience. In spite of his dissent from the position of the Quakers with regard to war, Dean Inge does not hesitate to call them "the truest Christians in the modern world." The Anglican Church he describes as in confusion over the controversy between the Catholic party and the liberal evangelicals, and he is at no pains to conceal his sympathy with the latter.

The relation of the Church to contemporary social life engages the attention of a group of writers who contribute to a symposium, edited by Professor Jerome Davis, on "Christianity and Social Adventuring." The emphasis throughout is on harnessing the dynamic of religion to the building of a better world. As frequently happens in a symposium, the essays are of uneven quality, and the reader finds himself at times somewhat lost in a maze of not very closely related themes. The chapter which will command most attention is doubtless that by Senator Borah on "Civic Righteousness," illustrated by a special consideration of the Eighteenth Amendment. It is followed by a stirring sermon of Dr. Fosdick's on "Practicing the Sermon on the Mount" and a most thoughtful discussion of "The Church and Social Questions" by Bishop McConnell—quite sufficient indications of the fact that there is a wealth of stimulating material between the covers of this volume.

SAMUEL MCCREA CAVERT.

The Open Forum

A Major General on the Briand Proposal

To the Commission on International Justice and Goodwill:

I appreciate that an agreement entered into between France and the United States, as proposed by M. Briand, never to war against each other for the settlement of any dispute which may hereafter arise, cannot physically deter one party or the other at some time from ignoring the obligations of such an agreement. I know, too, that such an agreement would create complexities in relation to its application, particularly in respect to the obligations of each party growing out of other alliances. Nevertheless, I favor the suggestion as a step forward. It is stimulating sentimentally. It may prove a desirable precedent. By its patent simplicity it serves to crystallize public attention in relation to the war menace. It recognizes that the will to fight, or not to fight, largely determines the question of peace or war, irrespective of treaty interpretations and obligations. In effect, it is an agreement jointly to perpetuate the will not to fight each other, irrespective of treaty rights and obligations, and to find some other way out.

Even if such a pact is made, we shall no doubt have in the course of time some dispute with the French government which will sorely tax the patience of both sides; a situation where no "other way out" can

be agreed upon; perhaps where the mere withholding of military or naval action by one side will leave the other in unmolested enjoyment of all it could hope to attain by victory in war. Such a situation may well be imagined where there is no compulsory reference of the dispute to the World Court and no power provided to enforce the Court's decrees.

Until the peoples of the world—all of them—organize their world for law and order and the forcible suppression of war in much the same way that the more civilized peoples provide for law and order and the suppression of insurrection within their respective confines, we have not seriously organized to abolish war. At the moment, therefore, stop-gaps seem logically in order. France and America are sufficiently civilized to make and live up to a stop-gap compact not to war upon each other. Eventually we shall act for peace upon the broader and sound basis of its relation to all peoples.

John F. O'Ryan, Major General
U. S. Army (Res.)

New York, N. Y.

A Methodist Leader on Japanese Exclusion

To the Secretary of the Commission on International Justice and Goodwill:

After the one year of experience here I am convinced that all look to your organization for leader-

ship (in removing the discrimination against Orientals in our Immigration Law). The point of not mixing in politics seems of little value. The discrimination is wholly un-Christian and is one of the great obstacles I meet every day in my mission work. It is also one of the greatest obstacles all our men in Japan must meet. Having gone as far as we did in 1924, now to adopt a policy of hands-off, or of education only, looks like admitting defeat and quitting.

Our Methodist General Conference in 1924 sent a strong group to Washington to protest the Exclusion Act. They were defeated. Our Conference meets again in May at Kansas City. We as Methodists are everlastingly opposed to the discrimination and we are not content with the present situation. . . .

I would like to see the Federal Council adopt this revision of the Exclusion Act as one definite piece of work to be done, put a real California man in charge and start on a definite campaign. If there is some better way, I shall be glad to be instructed. At the rate we are going now, we will never get anywhere. The adoption of the above suggested plan would help our mission work more than sending 200 men to the Orient this fall.

Frank Herron Smith, Superintendent
The Pacific Japanese Mission of the
Methodist Episcopal Church.

Berkeley, Cal.

A Newspaper Man on Church Divisions

To the Secretary of the Commission on Christian Education:

The other day I went to our library to tabulate some figures on the world statistics of the great churches, like the Eastern Orthodox, Anglicans, Lutherans, Presbyterian system, Methodist, and so forth.

To my surprise I could not find any world figures on the churches, only your figures for America, and scattered and unsatisfactory data for certain countries.

Do you know of any way in which I can get a reasonably accurate idea of the total constituency represented by the delegates at Lausanne?

This whole search has proved to me that one of the great needs in the world today is for a World Council of Churches of Christ, with headquarters in each nation, where figures, leadership, movements, objectives, etc., could be articulated.

How in the light of heaven does the Christian Church ever expect to get over, if it does not work together? Denominations are all right as units in a world Church, but they should work together for the main objectives of Christianity.

Today we have a hopelessly divided Church, with all kinds of objectives, all kinds of leadership, and most of the objectives are selfish denominational promotional schemes, without reference to the real job that confronts us.

With kindest regards and sincere appreciation for your splendid work in your "Survey of the Churches in Action" (published in the *Handbook of the Churches*).

Frederick A. Wilmot, Religious Editor,
Providence Journal and Evening Bulletin.
Providence, R. I.

The Effect of War on Church Membership

To the Editor of the Bulletin:

An article written by Dr. Charles Stelzle and published in the *World's Work*, September, 1927, argues that Protestantism is on the wane in the United States.

The analysis presented below, however, shows that Dr. Stelzle's "decline" is a temporary condition directly attributable to the World War, and that the churches are rapidly recovering from the temporary set-back.

The effect of war upon the growth of churches is shown by the statistics of the twenty-five largest denominations in the United States during the decade 1916-1926. Taking the statistics by five-year periods.

	Church Membership	Population
1921	25,224,155	107,833,284
1916	23,638,597	100,757,735
Net Increase	1,585,558	7,075,549
Percent Increase	6.7	7.0
1926	27,466,470	117,136,817
1921	25,224,155	107,833,284
Net Increase	2,242,315	9,303,533
Percent Increase	8.9	8.6

During the war and the immediate "aftermath" period, the rate of church growth dropped below that of population; in the following post-war period of 1921-1926, the rate of church growth became faster than that of population.

That it is a correct interpretation to name the war as the cause for the drop in the rate of church growth, is indicated by information which is available about the churches in the United States during previous wars.

The United States Census in 1850, 1860 and 1870 reported the number of church "sittings" but not membership. The "sittings" increased 36 percent during the pre-war decade 1850-1860; but during the next decade the "sittings" increased only 15 percent. The population increased 36 percent during the pre-war decade and 23 percent during 1860-1870. That is, "sittings" kept pace with the growth in population during the pre-war period, but dropped below the rate of population increase during the war and "aftermath" period. "Sittings" were not reported in 1860, so information regarding the decade 1870-1880 is not available from the census.

As to the effect of the Revolutionary War, a report upon the increase in number of Congregational churches in Massachusetts, by twenty-five year periods up to 1847, was published in the first annual Congregational Yearbook, 1854. The increase in the period 1773-1797 was 49, as compared with 63 in the previous period and 62 in the following period. The report says, "The smallness of the increase during the sixth period, viz., from 1773-1797, indicates plainly enough the effect of the Revolutionary War on the multiplication of the churches."

Herbert D. Rugg,
National Council of Congregational Churches,
New York, N. Y.